

THE KUPPUSWAMY SASTRI

RESEARCH INSTITUTE

MADRAS
Suddha Dharma Mandala Series—No. 2.

YOGA DEEPIKA

OF

BHAGAVAN NARAYANA

AND THE COMMENTARY OF

HAMSA YOGI

EDITED BY

Pandit K. T. SREENIVASACHARIAR

MADRAS

WITH AN ENGLISH TRANSLATION

FOREWORD BY

Dr. Sir S. SUBRAHMANYA IYER, K.C.I.E., LL.D.

MADRAS:

PRINTED AT THE LAW PRINTING HOUSE, MOUNT ROAD

1917

[Copyright]

SUDDHA DHARMA MANDALA SERIES—No. 2.

YOGA DEEPIKA

OF

'BHAGAVAN NARAYANA

AND THE COMMENTARY OF

HAMSA YOGI

EDITED BY

PANDIT K. T. SREENIVASACHARIAR

MADRAS

WITH AN ENGLISH TRANSLATION

FOREWORD BY

DR. SIR S. SUBRAHMANYA IYER, K.C.I.E., LL.D.

**THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4.**

MADRAS :

PRINTED AT THE LAW PRINTING HOUSE, MOUNT ROAD

1916

[*Copyright*]

THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4.

DEDICATED
WITH PROFOUND REVERENCE
TO
THE GREAT ONES
OF THE
SUDDHA DHARMA MANDALA.

शुद्धधम्मपण्डितम्



१. नरनारायणलम्

२. कलापः

३. शंखलः

४. अक्षलः

५. शंखलः

६. पामलः

७. योगदेवी

८. कुसुमाकर

९. हंसयोगी

१०. कश्यपः

**THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4.**

THE KUPPUSWAMY SASTRI RESEARCH INSTITUTE.

CONTENTS.

CHAPTER I.

DHYANA.

Dhyāna :—Saguna, Nirguna and Śuddha. *Dr̥ṣṭi* :—Gunaparā, Ātmaparā and Brāhmaparā. *Manas* :—Śuddha, Aśuddha and Brāhma. *Samkalpa* :—Savikalpa, Nirvikalpa and Śuddha. *Dhāyanis* :—Karmanishtha, Gñānanishtha and Brahmanishtha. *Chintā* :—Vibhooṭi, Gñāna, Samkalpa, Karma and Brāhma. *Phala* :—Śānti, Mōksha, Bliss, Samādhi, Brāhmic state and adoration to the Lord ; all identical in essence.

CHATER II.

VIDYAS.

Śvêtakêtu method :—Dhyāna, Ātma-yōga-gāyaṭri ; Śakti-yōga-gāyaṭri. *Dharmakêtu* method :—Dhyāna ; Ātma-gāyaṭri ; Śakti-yōga-gāyaṭri. *Bhadrakêtu* method :—Dhyāna ; Ātma-yōga-gāyaṭri ; the inner meaning of the expressions *kōṭi* and *ksheera* ; Parkṛti-yōga-gāyaṭri ; Parabrahma-yōga-gāyaṭri ; the special features of this method. *Vāmaḍêva* method :—Dhyāna ; Paramātma-yōga-gāyaṭri ; another explanation of *kōṭi* and *ksheera* ; Aparātma-yōga-gāyaṭri ; Paramātma-parabrahma-yōga-gāyaṭri ; Parātma-śakti-yōga-gāyaṭri ; the inner meaning of shatkōpa-maṇḍala ; Aparātma-śakti-yōga-gāyaṭri ;

Paramâṭma-parabrahma-sakti-yôga-gâyaṭri ; *Vasishtha* method :—Dhyâna ; Brahma-yôga-gâyaṭri ; the Geetâ on this point.

CHAPTER III.

Bharadvâja's questions about beejas. *Am* ; *Vam* ; *Ōm* at the beginnings ; phala. *Hreem* ; phala. *Ōm* at the endings ; phala. *Aim* ; phala, *Vam*, *Kleem*, *Sowh*, *Śreem*. The function of the beejāksharas in the gâyaṭris. Yôga fruitless without them. The dēvas and the worlds connected with the beejas ; the passage of the jeeva through them. Explanation of the episode of Râma and Jatâyu ; Divine presences at sacrifices ; Ēraṇḍas ; Nâdi-yôgins ; Kôśa-yôgins ; Svarôḍaya ; uniting with the consciousness of others and experiencing through them ; the siddhis attained by the beeja-yôgins.

FOREWORD.

The present little book is the second of the Śuddha-dharma-maṇḍala Series, Praṇava-vāda by Ṛshi Gārgyaṇa (Volume I) being the first. Prominence was thus given to the latter for the reason that extreme importance is attached to the study thereof among the members of the ancient esoteric organization, of which a brief description will be found in the four articles which appeared in the columns of the *Theosophist*, for July to November, 1915.

Śuddha-dharma, in this connection, is used in a very special sense. Śuddha, literally pure or stainless, is meant to refer and does refer to Parabrahman, the Absolute, the All, the Causeless Cause, the Rootless Root of everything. Śuddha-dharma, therefore, is no other than Parabrahma-dharma or Praṇava-dharma which Ṛshi Gārgyaṇa expounds in his treatise, basing his exposition upon the Praṇava, the one supreme symbol of the Absolute according to all the highest scriptural authorities. The philosophy thus expounded by the Ṛshi is of course synthetic and explains the entire infinite Cosmos as but the manifestation of the three ultimate constituents of the *vyashti* or the distributive aspect of Brahman, namely, Ātma—the Self, Prakṛti—the Not-self and Śakti—the relation between the two, symbolised respectively by the letters *A*, *U* and *M*. It will thus be seen that a knowledge of the principles of this synthetic system is essential to the proper understanding of the other works in use among

the members of the said organization, and hence the preference given to *Pranava-vāda* in the series in question.

A portion of *Sanātana-dharma-deepikā*, also called *Anushthāna-chandrikā*, is in the printer's hands and will appear in a few months with an English translation from the able pen of Mr. C. R. Śreenivāsa Iyengar, B.A., a member of the professorial staff of the Samskr̥ṭ College, Madras. In the opening chapter of it, called *Ḍharmādhyāya*, will be found a full account of the spiritual hierarchy in charge of the evolution of all life in our globe. At the head of that hierarchy there stands, as is well-known, the mighty Being, Lord Nārāyaṇa, also spoken of as *Sanātkumāra* and *Dakṣiṇāmoortī*, with reference to some of the aspects of His great and exalted functions. (*Vide* No. 4 of the articles in the *Theosophist* referred to above.) Under the Lord are the seven Ṛṣhis and the four Manus (*vide* *Bhagavad-geetā*, Chapter X, verse 6) with hosts of sages, *śiḍḍhas* and subordinate hierarchs, engaged in the task of supervising the whole evolution on the globe, including the three elemental, the mineral, the vegetable, the animal and the human kingdoms. The *ḍharma* or the Law which this hierarchy upholds and administers is *Śuddha-dharma* with *Parabrahman* as its sole basis. The point of view of *ḍharma* most emphasised in this *Ḍharma-deepikā* is the duty of love to all as the necessary consequence of the scriptural statement "*Ṭasya priyamēva śirah—Love, verily, is Its head.*" (*Taittīreya Upanishad*, II, 6). In the course of the explanation of this *Śuddha-dharma*, it is pointed out that rites, ceremonies and practices, followed in the ages which have passed away, are not suited to the present *Kali* age, and that such of those rites, ceremonies

and practices, as still survive, are hindrances to the attainment of the real knowledge of the Self at this stage of human progress and must cease. As the greatest mystic poet of England puts it :

"The old order changeth, yielding place to new,
 "And God fulfils Himself in many ways,
 "Lest one good custom should corrupt the world."

(Tennyson's *Morte d'Arthur*).

It is strongly maintained by the author of the *Deepika* that, having regard to the rapid development and growth of reason that are taking place among mankind, a change of *dharmā* has become inevitable and the exigencies of the situation can be met only by the practice of the eternal Śuddha-dharmā, which, by reason of its universality, involves love to all that lives and moves, and has its being in the one Supreme Reality.

The following extracts (which, it is trusted, will not be considered too copious) from Mr. Śreenivāsa Iyengar's translation show the extreme freedom and liberality that characterise the *dharmā* in question—a liberality and freedom nowhere else so explicitly impressed in the whole range of non-vêdic literature :

PART I—Section i.

59. The Vêdas, the Meemāmsa, the Nyāya, the *Dharma-sāstras* and the *Purāṇas* with all their *aṅgas* (branches) do but teach that Brahman is Truth.

60. The Seers know through its direct manifestations and powers that Brahman is the Ancient, the Root of all and the Germ of all.

131-132. Janārdana stood up among the listening millions and, raising his arms, thus spoke upon the timeval Śuddha-dharmā in noble accents: from a

knowledge of which the worlds wax ever in noble excellences.

143. I declare that dharma is but the universally auspicious aspect of cognition, desire, action and their summation.

146. The means and the end are verily identical, because cognition and the rest are the objects protected and dharma occupies the position of protector.

149. Dharma is prescribed for men with no other view than that of helping on the evolution of the world. Dharma is based on right conduct: so, men should live in consonance with it.

150. No one rule of life has been known to apply with profit to all. It should vary with and adapt itself to the varying nature of man.

151. It is hopeless to master the mysteries of dharma by a dry study of the vêdas. For, the dharma of him who walks in the path of Righteousness is utterly different from that of him who walks the path of Unrighteousness.

152. Adharma appears as dharma when it is followed by the worldly, while dharma appears as adharma when it is followed by the spiritual.

155-156. Dharma is said to be two-fold—spiritual and worldly. The former has been declared to be primeval, while the other is impermanent and changes with every yuga. The ancient and eternal dharma is one and uniform.

157. Different indeed are the dharmas that hold during the Krîta, the Trêta, the Dvâpara and the Kal

yugas, for, they have been modified according to the changing capacities of men.

158. The great sages declare that the dharmas of the various castes and orders do not retain the same form in all times.

159. The followers of the old vaidika school bigotedly hold fast to one set of dharmas: but they are productive of no good to the men of Kali-yuga.

160. The highest and the most excellent dharma is that by which all the worlds will enjoy happiness and freedom from misery: reflect well upon this, ye sages.

213—214. I have come down to this spacious Badaree-vana as Nara-Nârâyana, to establish the Śuddha-dharma. It is followed by the dwellers in the south and the dwellers in the north.

215. Four-fold is my plan—brāhma, daiva, arsha and loukika—that foster the growth of Śuddha-dharma.

266. The dharmas of castes and orders, variously graded and described at great length in the vēdas, are not practicable in this Kali-yuga.

275. I will, through you, establish in the world the Śuddha-dharma-maṇḍala: for, Rāja-yōga is the path to the knowledge of the Self.

276. Meditation on the Ātman is the surest protection to a man in this excellent Organization during the Kali and enables him to rise to the high positions of hierarchs in it.

277. The Ātman manifests itself through a vesture of Akāśa: it is of the nature of consciousness and no other than Viṣṇu, the eternal. In the yōgins, the Self moves through the śabdā or sound that forms one of its attributes.

280. *Māyā* (illusion) ties him down firmly to his vehicles, wherein he delights in the enjoyment of material pleasures. He is consequently shut out from realising the highest *dharma* named *Sarva-tantra*.

281. The *Ātman* of boundless potency is moved by the *śabda* suited to its nature and, of a truth, attains to the highest stage of perfection.

282. *Śabda* or sound is located in *akshara* : and *akshara* is known as *beeja* : and that *beeja* grows and fructifies in this *Śuddha-dharma-maṇḍala*.

283. *Yōga-beeja* is it called and confers every kind of *śiddhi* or perfection : it is profoundly secret in all the worlds and is steeped in *Yōga-mṛta* (the ambrosia that flows during *yōgic* meditation).

292—294. The *vēdas* themselves sanction the abandonment of the rules of castes and orders in some cases and at certain times. The moment has now come when all *dharma*s should, by their very nature, be unified and men should cease to set up for themselves invidious distinctions and barriers in this *Kali-yuga*. Now, *Śuddha-dharma*, which is no other than the ancient *yōga*, is alone qualified and capable to secure all good and happiness through the worlds : which will follow only if all *dharma*s be unified.

299. In this *Śuddha-dharma-maṇḍala*, all men and women are qualified to occupy responsible offices ; all of them are under the control of the hierarchs (*puruṣaśāsanāh*).

300. The Supreme Brahman is the same for all : the Mediator is the same for all : and likewise *Prakṛti* (Matter) is the same for all.

301. The man endowed with that noble excellence (equal-mindedness) realizes all his desires thereby. The knower of Brahman is the same towards all beings and is rightly held to be higher than all.

302. The institutions of castes and orders flourish among men in this Kali-yuga only until their divine Eye is opened.

303. This faculty does not accrue from the practice of the rules of the castes and orders during the Kali-yuga: but the rules of the four castes are generally held to be decidedly more important.

304. Divine sight does not accrue to men naturally during this Kali-yuga: hence, it behoves you, sages, to encourage Śuddha-dharma.

Section ii.

6. The twenty-four tāṭvas are named Puru and their collective aspect bears the same name.

7. That is no other than the divine City with nine gateways. The Self reposes in it and derives, in consequence, its name of Puruṣa in all the worlds.

8. All men are hence called puruṣas and likewise the dēvas.

9. The puruṣārthas are but the powers of the puruṣa that secure for him the desired results. Hear me while I explain to you their nature and characteristics.

10. Dharma, Arha, Kāma and Mōksha are recognized as puruṣārthas, but there is a fifth known as Prāpti.

11. To every one comes the feeling "I will become the protector of all": hence such protectorship becomes the foremost and first aim of his existence.

12. So, Dharma, the first of the purushārthas, is said by the wise to be no other than protectorship. Every man resolves within himself "I will become the knower of that which forms the connotation of all sounds."

13. Hence, Artha forms the second of the purushārthas ; so say the knowers of truth.

14. Every man says to himself "I will be happy;" that Kâma (desire) forms the third of the purushārthas which manifests itself as that happiness.

15½. Every one says to himself at the end of all his labours "I am free" : hence, Mōksha (liberation) is said to be the fourth of the purushārthas.

16-17. Every one says to himself "I have at last reached the supreme state, the Goal"; hence, Prāpti (realization), beneficent in its nature, is declared by the knowers of Brahman to be a purushārtha too.

18. Cognition, desire, action and their summation are declared to be the means within the reach of men to secure the purushārthas.

19. All these go under the name of dharma in all organizations : for, they protect everything.

22. These are declared by the knowers of dharma to be but the manifested aspects of the Lord as Time. Know that yuga is but an aspect of the consciousness of the Lord.

29. Dharma and adharma are held to be the eternal nature of Brahman ; Suddha-dharma is higher than they and aims to synthesise them.

31-32. Harmlessness, true speech, service to humanity according to his measure that secures the

welfare and good of the worlds and meditation upon the supreme Self that manifests everywhere as one—this dharma is eternal.

41-42. The śuddhas see the dharma observed in the Kr̥ta-yuga as the cognition-aspect (of Brahman). The dharma followed in the Tr̥tā-yuga is its action-aspect; the dharma observed in the Dvāpara-yuga is the devotion-aspect: while the dharma practised in Kali is called the synthesis of the above: and it is what is named as Śuddha-dharma.

43. Hence it is that the sages, to whom dharma is dear and who devote themselves to the promulgation of Ātma-dharma (the laws of the Self), thus extol Kali three times over: "Holy is Kali; holy is Kali; holy is Kali."

44. Hence, those that are born in the Kali-yuga shall, every one of them, be blessed with a vision of Brahman.

69. A follower of Śuddha-dharma perceives in all beings one eternal existence, non-separate, manifesting in separateness.

70. All mortals are held to be equal in this world (are built of different combinations of the matter of the same plane) since all bodies are equal and divisions and grades are made by qualities and actions.

71. The supreme Self, the supreme Lord is the same in all beings and to that Ruler there is none dear, none hateful.

72. Chāṇḍāla, dog-eater and every other lowest of the low are, by their nature, the servants (dāsas) of the supreme Self.

73. The wise make no distinction in the Self as brāhmaṇa, kṣhatriya or any other. The distinctions of castes are understood by the vēdas to be distinctions of position or status and never otherwise.

74-75. The dull-witted create them but in this body. Brāhmaṇas, kṣhatriyas, vaiśyas, śoodras and other men know the Truth and become, all of them, desirous of securing the welfare of the worlds ; hence they are of one type. That is why Kali is said to be holy.

76-78. Women in the Kali-yuga will be proficient in all vidyas (branches of knowledge). They will examine, in diverse ways, the course of man's life and will choose for themselves, with due rites, a mate suited to themselves in age, habits, birth and character : they will in this but follow the laws of marriage that held good in the other yugas. Hamsa-yōgi ! you can find no fault in it : hence, Kali is holy.

79-80. All branches of knowledge will be open to all during the Kali-yuga. Hence, every caste will produce great souls, auspicious, wise and brāhmic in their nature : they will be teachers and held in high reverence by the world. Mighty yōgi ! Kali is, in consequence, rightly held to be holy.

81. Knowledge should be sought and gathered from everywhere, provided it is consonant to reason and dharma and capable of being sensed by direct perception. What fault do you find in this ?

82. A few will be born in the Kali-yuga, who promulgate right śaṣtras and to whom the vēdas will hold no secrets.

83. How could the codes given out by them, out of compassion, be otherwise than authoritative and pregnant

with great truths that conduce to the welfare of the world ?
Hence Kali is holy.

PART II—Section ii.

69—71½. The stage of consummation is said to be reached only when the sense of difference or separateness does not arise anywhere: when he realises the pure eternal Brahman who is Truth, whose symbol is the one-lettered Praṇava and whose form or manifestation is bliss.

This consummation is also known by the names of Samādhi (extasis), Śuddha-dharma, Yôga (mystic union), Amṛta (immortality), Nirvāṇa (liberation), Śānti (peace), Ādi (primeval), the Sanâṭana (eternal), Sukha (bliss), Ēka (the one), Namaskāra (reverence), Śaraṇa (refuge), Brahmasamsthiti (absorption into Brahman), Parama (supreme), the Tātṭva (the stage of That), and Tureeya (the fourth).

The second part of the Deepikā, called Dāsādhyāya, deals with the Dāsas the lowest of the four orders of aspirants to the knowledge of Brahman through Yôga-brahma-vidyā—the names of the other orders being Tēertha, Brahma and Ānanda. Highly interesting information is given in this chapter regarding the course of spiritual training and practice which are in vogue down to the present day among the members of the Organization. Space forbids any discussion about them here, and readers must be referred to the contents of the chapter itself, subject, however, to the quotation of a few more passages which, by reason of their special importance, cannot be omitted even in so cursory a review as the present of the Deepikā in question. The first set of passages well describe the qualities of a Dāsa :—

PART II—Section i.

61½—69½. "The Lord has laid it down that he alone is entitled to be a Dāsa, who wins the respect and esteem of the world by his righteous and praiseworthy acts and by the study and teaching of the science of the Self and realises, as the result of his actions, a knowledge of his Self. Standing on the first step of the Śuddha-peeṭha (another name for Śuddha-dharma), he is engaged ever in the service of humanity: the practice of yōga and a sense of unity (brotherhood) characterise him among men.

Virtuous, of pure self, he protects his dharma, his dependants, nay, all the worlds and all the dharmas.

He is adorned with the gem of discrimination between the Self and the not-Self and is old in years, wisdom and purity of life: he discharges, to the best of his ability, the duties of the Śuddha-dharma-maṇḍala as relates to Gods and the world.

His heart is wrung with pity at the sight of the world's misery. Yet, with unclouded intellect he meditates upon his Self for its destruction in the world and for the ensurance to it of perennial happiness: such a one stands on the highest step of his class."

The next and the remaining set of passages calling for citation describe, in brief words, yet in a most comprehensive way, the nature of Brahman which every aspirant must seek to understand and realise. They are as follows:—

PART II—Section ii (after verse 115).

2. "In the supreme Brahman there exist two eternal natures (characteristics)—Being and non-Being, devoid of attributes and possessed of them, male and female, purity

and impurity, uniformed and multiformed, illusion and its producer, Prakṛti (matter) and Puruṣa (spirit), cause and effect, bliss, happiness and misery, the result of pure, virtuous and sinful acts, the sanātana (eternal), the nivr̥tti (renunciation) and the pravṛtti (forth-going) dharmas, Self and not-Self.

3. The monad, the Puruṣa, of the nature of Being, becomes the supreme Self to be meditated upon by all.

4. The other, its companion, is of the nature of non-Being and is also known as the Prakṛti, the soul of the three guṇas, the goddess, the Māyā, the power of Brahman and multiformed.

5. Brahman in Its aspect of Being, is verily styled the monad (Ātma).

6. It is also called Prakṛti in Its aspect of non-Being.

7. The two are the bodies of Brahman, Its eternal natures.

8. These two natures are eternally related to one another.

9. The means of Yôga—cognition, desire, action and summation—form the characteristics of Brahman.

10. The knowledge of Brahman about Itself is divided into five kinds :—" I am Para (supreme), kâraṇa (cause), avatâra (incarnation), archa (image), anṭaryâmi (the inner Ruler).

11. That desire itself is an energy of Brahman.

12. Its functions are Evolution, Preservation and Involution.

13. The nature of Brahman is connoted by the summation : it is one and homogeneous and transcends the aspect of being the Soul of the Triad (Pranava).

14. The characteristics of Brahman, the Embodied, multiply in Its vehicles.

15. This multiplication of the qualities of Brahman is Its eternal work.

16. It is without beginning and end, since the same holds good in the case of what constitutes Its bodies.

17. The highest purushārtha is but such work in the case of those who are associated with It and form Its bodies.

18. The knowledge of the eternal nature of Brahman is the means for that work.

19. Multifomed is the world-process which is known as Prakṛiti and forms the substratum of such work.

20. This work, its substratum and Self, the actor, enjoy supreme power (are supremely potent) only so long as the knowledge of the eternal nature of Brahman is most firm.

21. Beginning from Nārāyaṇa—the Lord of Evolution, Preservation and Involution of the universe—the supreme Ruler, the supreme Self and the supreme Puruṣa all carry out their work in proportion to their knowledge of the eternal dharma—Brahma, Viṣṇu, Rudra and the other gods, the great souls, the great sages, the siddhas, men and other beings.

22. So with all men included in this world-process. Knowledge alone forms the most effective means in carrying out the work appropriate to him, which takes the form of evolution, preservation and involution."

Hence it was in that beautiful novel, the Idyll of the White Lotus (believed to be in truth an autobiography of a living great One who is a pillar of the Śuddha-dharma maṇḍala), one of the characters, Seboua, the gardener in

charge of the White Lotus tank (Kusumākara), told the boy hero of the story "You have come not to play but to work." This is of course true of every one. Each has to work like Brahman, ceaselessly creating, sustaining and disintegrating so far as he can, this last being no other than the gathering of the fruit of his labours so that it may serve as the seed for the next harvest on a higher, grander and more beautiful scale than its predecessor. Such endeavour is of course to go on without limit in the infinite bosom of Brahman. This, in truth, is man's destiny ; not, as some fondly hope, to reach a state of so called Liberation which is to consist of absolute rest and sleep. To dispel, if possible, such a grotesque notion is among the objects of those who are striving to disseminate a knowledge of Śuddha-dharma by means of the present series of publications. It will be well if that object is to any extent attained. For, then there will be fewer persons labouring hard selfishly for their own nirvāṇa of perpetual idleness and more men and women seeking to uplift, to the extent of their power and knowledge, their less favoured brothers and sisters in the world.

The next of the series just now in hand is the Bhagavad-geetā with the commentary thereon, being a portion of the work called Khaṇḍa-rahasya. The arrangement of the Geetā adopted in this commentary is indeed most original and extremely illuminating and valuable. The difficulties and doubts which, to some extent, many a student of this great scripture is unable to overcome in studying the work as it stands, simply cease to exist altogether under the arrangement followed in the commentary in question. Instead of fifteen chapters as at present, there are twenty-six

according to the commentary, the first being introductory, and the last being one of eulogy on the Divine. Of the remaining twenty-four chapters, each is spoken of as a Geetâ by itself and deals with one definite subject, suggesting at the same time that which is discussed and explained in the following. The sequence of thought and the logical order in the arrangement are as striking as convincing and cannot but enhance amongst the thoughtful the true greatness of this inimitable scripture and justify all the more the homage that has been paid to it at all times and by all. In the preface to the commentary, attention is drawn to the fact that Mahâ-bhârata itself consisted, at one stage, of 24,000 śloka measures only and the reversion to the division of twenty-four by the commentator is fully justified. The names of the twenty-six chapters are as follows :—Geetâ-avatâra-Nara-Nârâyaṇa-dharma, Avatâra, Adhikâra, Śikshâ, Kâraṇa, Kaivalya, Svaroopâ, Śâdhana-ṭraya, Mâyâ, Moksha, Brahma-svaroopâ, Brahma-vibhooti, Prâṇâ-yâma, Paramâtmâ, Akshara, Râja-vidyâ, Parmahamsa, Sanyâsa, Âtma, Prakṛti, Karma, Bhakti, Gñâna, Yôga and Brahma-śtûti.

By way of preparing the public for the reception of this ancient commentary, an edition of the Geetâ, arranged in twenty-six chapters, has been issued by the present publisher, Paṇḍit K. T. Śreenivâsâchârya. The price is so low as to place it within the reach of all. It is hoped that the reception which the first part of the commentary will receive would be such as to encourage the completion of the work. It is needless to add that this attempt to give the commentary to the world is made from a high desire to serve the spiritually-minded and not from any

expectation of pecuniary profit on the part of the Editor, who, in spite of many difficulties, is whole-heartedly working to bring about the publication of certain rare works hitherto accessible only to a few of the members of the Organization.

Pending the appearance of the translation by Mr. C. R. Śreenivāsa Iyengār, B.A., of the *Geeṭā* with the commentary, readers of this Foreword may be referred to Gōbhila's *Kārikā*, which is included in this popular edition and which contains a very succinct and clear explanation of the main drift of each of the twenty-six chapters.

Before passing on, a word as to the authorship of the commentary in question is necessary. *Hamsa-yōgi* is the name given to the author. It ought at once to be stated that it is that of the office of the Hierarch whose function in the *Śuddha-dharma-maṇḍala* is to give, from time to time, explanations regarding the inner teachings of important portions of the sacred books. This is explicitly stated in the *Dharma-deepikā* itself and the very name contains the clue to the nature of the office. Like the fabulous bird *Hamsa*, which separates milk from water, the bearer of this office sifts, for the benefit of the world, the truth that lies hidden in language in which are blinds found necessary by the ancients for the handing down of spiritual knowledge through long ages. It follows therefore that the commentaries are not so much the writings of some specific author as explanations proceeding from a source recognized as authoritative in the Organization.

Turning now to the present treatise, which, though small in size, is pregnant with important matter, its

purpose is to explain the fundamental principles of the system of yôga taught to, and practised by, disciples in the Organization. It is yôga, if one may say so, in the very highest and truest sense of the term, being intended to enable the disciple to acquire the knowledge of Brahman through meditation and contemplation.

Dhyānādhyāya, the first of the three chapters of which the book consists, deals with meditation. The subject is analysed with the utmost thoroughness and the views suggested are expressed with great lucidity in the fewest possible words. Meditation is defined to be the process of reflection on some topic or idea and the continued dwelling upon such topic or idea in the mind with rapt attention. The mind itself, truly characterised as an all-creative instrument, is divided thus : Aśuddha-manas or mind requiring cleansing and purification from the tendency to yield to mere material attractions and liable to prejudices which make it see things not as they are, but wrongly in many ways ; Śuddha-manas, mind which has been rendered free from such prejudices and external attractions and which has become alive to the inner realities of life not yet recognized by the impure mind ; and Brâhma-manas, mind which realises the existence of the Absolute that synthesises all.

Agreeably to this division, meditation is classified as Saguṇa or on the attributeful ; Nirguṇa or on the attributeless ; and Śuddha or on the Absolute. This classification, it is pointed out, has its foundation in the very nature of the Self having regard to the fact that its preceptions are three-fold, namely, Pravṛtti—

forthgoing, Nivṛtṭi—returning and Śuddha—of the original state.

Some four examples are given as instances of Saguna meditation, and they are (1) Salutation to Rāma with Lakshmana by His side, (2) He, ready, robed in armour, with sword in hand, (3) The Lord, in company with His Consort Umā, and (4) O Kṛṣṇa, that dwelleth in Dvāraka. Meditation on the Eśvara in the ether of the heart is given as an example of Nirguna meditation; and meditation on the idea expressed in the scriptural statement that Brahman is Truth, Knowledge and Infinitude is the instance given of Śuddha meditation. The Karma-nishtha, the man devoted to action and still on the path of Forthgoing, will, it is observed, naturally be drawn and resort to Saguna meditation. The Gñāni or the man of perception, with his mind bent on Return, will follow the Nirguna form; and lastly, the Uṭṭamādhikāri, the aspirant of the highest order, will adopt the third method.

The Saguna meditator's success will be reached when he is in such complete *rapport* with the divine form meditated on and adored by him as to be utterly unshaken during his meditation, like a rock unaffected by wind and rain dashing against it. The Nirguna meditator is likened to Mother Earth, presumably on account of the perfect balance of his mind, his forbearance and endurance resulting from his grasp of the fact that in spite of all the seeming chaos and disorder observable in the world round him, absolute justice rules throughout nature in the shape of the Law of Karma or Causation. The Śuddha meditator is likened to a solitary crane. The reasons for this comparison are also not easy to discover. The whiteness of the one may be taken as indicative of the

purity of the other. The utter movelessness of the bird, as it waits for its prey, would seem to point to the unruffled nature of the calm and peace, due to the aspirant's knowledge of the final Truth 'All this verily is Brahman.' And lastly, the absorption of the crane in the one thought of the expected prey may show this particular aspirant's fixity of attention upon the step next higher to that on which he then stands in the Bhagavaṭ-saṅkalpa-sūtra, that is, the endless spiral ladder of evolutionary progress.

After these illustrations and explanations, extreme stress is laid on the importance of meditation to all who are working towards the attainment of life's highest end and aim. Though such end and aim is spoken of variously according to the standpoint from which it is viewed, yet being identical in their essence with reference to all aspirants, whatever their type, the one means to the attainment of the said end and aim is declared to be meditation. And by way of further argument on the point, attention is drawn to the fact that great gods like Brahma, Viṣṇu and Rudra, other celestials, hierarchs, sages and the rest have reached their high status and obtained the ability to create, preserve and disintegrate and all other powers solely by meditating on, and devotion to, that supreme śakti of Brahman which is the one Life, the one Light and the one Path in all the boundless cosmos.

The second chapter, called Vidyādhyāya, contains a very full account of the gāyātrīs or chants in use among the members of the Śuddha-dharma-maṇḍala as the indispensable means to the realisation of the Self. These chants fall under five groups spoken of as Śvēta-kētu,

Ḍharma-kêṭu, Bhadrâ-kêṭu, Vâmaḍêva and Vasishtha vidyas or arts.

This division obviously is to meet the requirements of aspirants according to their circumstances and mental development. For example, in the Ḍharma-kêṭu method, more prominence is given to the matter aspect of Brahman than even in that of Bhadrâ-kêṭu, both of which are forms of meditation on the *Attributeful*, the lowest in the scale. In the Vâmaḍêva method, it will be seen, little allusion is made to the said matter aspect whilst that of the Self is emphasised; this apparently is meditation on the *Attributeless*. Next, in the Śvêṭa-kêṭu method the transcendent aspect of Brahman is the one for contemplation, and this is expressly stated to be meditation on the Absolute, the highest of all the three. Notwithstanding such distinctions in the chants, it is scarcely necessary to say that an aspirant, who starts with either the Ḍharma-kêṭu or the Bhadrâ-kêṭu method, is not tied down to it. He may, with the necessary preliminaries, take up either of the other two methods Vâmaḍêva, or Śvêṭa-kêṭu, when he feels that such a change is necessary in consideration of his growing knowledge of Brahman's different aspects and attributes as elaborately indicated in the chants of the two latter classes.

The method of Vasishtha has a peculiarity of its own. As, according to it, the chants are taught to an aspirant who is *in extremis*, he has of course no time to spare for meditation. What is important in his case is that he should come into actual and direct touch with the Hierarchy through his admission into the maṇḍala. Once this is accomplished, the tie between him and the Hierarchy becomes indissoluble. Whilst, no doubt, the

aspirant drops his physical body after his admission, that ensures to him the special attention of the great Teachers during his post-mortem life. The result will be the aspirant will be helped, particularly during his stay in Svar-lôka, the lower mental world, where he will assimilate the experiences of the earth life just passed and convert what were undeveloped tendencies in him into actual faculties. He will thus be enabled to bring back, in his next incarnation, capacity for spiritual work and progress greatly improved and strengthened. The exigencies of the aspirant to be dealt with in accordance with the system in question, demand that his mind be directed to the three highest aspects of Brahman—the supreme Self, the supreme Śakti and the root basis of all manifestation. This is precisely what the chants of the system are meant to do. It may not be superfluous to say that, in following the disciplines, the use of the Samskr̥t words of the chants is not essential. It is enough if the thoughts expressed by those words are dwelt upon, whatever language the meditator may find it practicable to employ as aids to his meditation. The mystic syllables, however, must themselves be used, as no substitutes will serve their purpose.

In the course of the comments on one of the chants of the Vâmadêva system, reference is made to the statement in the Bhagavad-geetâ that T̥aṭ, Saṭ and Ōm are the three names of Brahman and the statement is explained thus:—T̥aṭ refers to the supreme Self independently of manifestation ; Saṭ refers to the Self as acting with and through Brahman's great śakti in the Cosmos ; and Ōm to the immortal and changeless state of Brahman in contrast with the two other forms just

mentioned. Devotion to Brahman's śakti aspect is laid down as the one road to the attainment of all human ends, powers, faculties and capacities. That śakti is spoken of as the great infinite becoming potency, the *bahubhavana mahāśakti*, through whom the Self seizes the Root-element and evolves out of it twenty-four different elements with the fundamental characteristic of atomi-city (*aṇuroopamēva*).

It is because this Śakti alone creates, preserves and dissolves by means of the elements so evolved, that devotion to Her is commanded as a *sine qua non* on the part of every aspirant under training in the Organization. Here it is worthy of remark that this systematic combination of the worship of both the self and the śakti aspects of the Absolute is among the proofs that such also was the practice in the days of true vēdic culture. That mighty Ṛshis like Agastya and Durvāsa and philosophers like Gaudapāda and Śankara were great devotees of Śākti is a matter of well-known tradition which further ascribes the authorship of the famous two śākta treatises, *Subhagōdaya* and *Soundarya-lahari* to the said philosophers respectively. That neither the self nor the śakti side of the Supreme by itself, but only both together, can constitute the right basis for that perfect dharma which can legitimately claim the noble title of śuddha or Parabrahmic, must be obvious to all. It is worth pointing out that the Geetā also insists upon devotion to the śakti aspect of Brahman.

(a) Take for example the verse cited and explained by Hamsa-yōgi when he is discussing the Vasishttha method of meditation. It runs thus:—'He who departs abandoning his body while pronouncing the monosyllable

Ōm, the symbol of Brahman and meditating on *mām*, enters on the highest path.' The commentator says that *mām* here means Brahman's śakti, holding that it is inadmissible to understand the term as referring to Kṛṣṇa. To apply the term to Him or any other avatāra, limited manifestations as they are, the commentator argues, would be quite incongruous, since the whole context necessarily implies that the meditation contemplated in it is directed towards what is unlimited, so as to be in keeping with the Supreme, of which *Ōm* is the symbol.

(b) Take next the verse which says "The man of knowledge, having realised after many many births that Vāsudēva is all, makes obeisance and surrender to *mām*." It is obvious that *mām* here is distinct from Vāsudēva and must necessarily receive the same interpretation as in the verse just before noticed.

(c) Lastly, there is the verse which, according to the present arrangement of the Geetā, is the one in which Kṛṣṇa concludes His great discourse. The purport of the verse is "Abandoning all other Paths, and embracing Brahma-śakti, enter into the One Brahman, the synthesis of all); and thou shalt be absolved from all delusions by the supreme Self (which is no other than your Self)." The Samskr̥t for the two last words is *aḥam*, which too Hamsa-yōgi understands and construes differently from mere exoteric commentators and takes to refer to Paramātmān the one Self in all manifestations and of whom all other Selves are but reflections. The soundness of this view cannot be denied by thoughtful students. For Kṛṣṇa, to whom *aḥam* is sought to be applied by exoteric commentators, is but a ray of Nārāyaṇa, the companion of

Nara. The Mahābhārata shows that these two are avatārs deputed to look after the spiritual government of our globe by the Eśvara of our solar system, who himself rules in subordination to higher gods, whose number is limitless in the cosmos. In such circumstances the power of absolving from all delusion mentioned in the verse in question can never be rightly ascribed as belonging to Kṛṣṇa. It can only be taken as an attribute of that *aham* which is the universal Self.

The śakti-dharma, as it has been well called, being an integral, nay, a vital part of the all-embracing śuddha-dharma itself, every follower of it is commanded daily to remind himself of the fact. He does this by mentally repeating, as a preparation for the spiritual work of the day long before the sun has risen, a solemn verse which may be translated thus "Parabrahman is undivided bliss. Its picture is Truth. He who, of perfect understanding, thus knows, with his mind the playground of equability, having made obeisance and surrender unto the Goddess of auspicious power, enters all. Immortal and ageless am I; may the worlds prosper." Needless to say that the disciple who thus invokes the Goddess day after day and year after year in the still serene inspiring twilight hour of the morn, cannot but grow richer and richer in understanding and faith. May such disciples increase in number and conduce through their prayers to the reign of peace and prosperity in the Motherland, the sacred Āryavarta of the Rṣhis.

Passing now to the third and the last chapter, the Beejādhyāya, the subject of mystic syllables is discussed briefly in it. The rationale of these seed-letters, as they are called, is explained thus: There is a *sphōta*, a

primeval and eternal sound or name (*nāma*) which refers to and comprises both the spirit and matter aspects of every individual thing (*roopa*) in creation. The hierarchs of the Śuddha-dharma-maṇḍala make selections out of such shoot-like sounds and link the selected ones with Yôga-śakti that makes them fit instruments for communion between the individual objects covered by them and the aspirant using them for such a purpose, provided of course he is admitted into the maṇḍala under due authority.

Some explanation may be necessary for the phrase "provided of course, he is admitted into the maṇḍala under due authority." The reasons for the same should be obvious to all who are more or less familiar with the subject of initiations. The competency to act as heirophants at true initiations is derived only from the supreme Head of the hierarchy. The One Initiator spoken of in the Chhândôgya Upaniṣad as Sanaṭkumâra or Skanda who shows the Light beyond darkness (*ṭamasah pāram ḍarśayati*). Consequently, the utility of mystic syllables for the purposes referred to in the Deepikâ, depends upon the existence of a direct relation between the aspirant using them and the hierarchy. Only when the aspirant has been brought into touch with the Yôgic śakti can the syllables become real instruments of communion with the spiritual entities intended to be invoked by the aspirant through the syllables. It is needless to say that this Yôgic śakti is no other than the grace and potency that flow from Brahma-chaitanyam or the light of Eśvara, which guides and superintends the whole work of the hierarchy. Of course the agencies which act as the channels of the heirarchy in such

matters are many and are not confined to any race, country or religion. But they are such as will meet the requirements of the cycles, countries and peoples concerned.

For example, as the *Dharma-deepikā* states, there are two divisions in the Organization bearing the names of *Dakṣiṇāmukha* and *Uttaramukha*, the southern and the northern. The former apparently covers, geographically, a wider ground than the latter, which is confined practically to India. The essentials of the southern are a knowledge of the fundamental principles of *Śuddha-dharma* and active service to the world. In the northern, rituals and ceremonies founded on the *vēdas* and involving constant use of mystic syllables play a very important part without, in the least, detracting from the duty of service to all, as will be evident from the very wide and emphatic description of the functions of the members of the *Dāsa* order. The said rituals and ceremonies not only operate as sacraments, but also confer on the disciple spiritual powers to be used for the benefit of the world in an immense variety of ways. This statement does not, however, imply that provision for sacraments is absent in the northern school. That can never be the case, since no great world-religion can neglect such means of purifying the different human vehicles.

Reverting to the passages of the *Deepikā* dealing with the efficacy of mystic syllables, it is to be observed that with the growth of the disciple's devotion and *yōgic* practice under the auspices of *Yōga-dēvi*, the *Śakti* overshadowing the *maṇḍala*, the seed-letters in use become the means of high efficacy in the hands of the disciple for the attainment of spiritual powers.

It is stated that, by the mastery of the science of these mystic syllables, disciples become able to exercise powers that may seem to be supernatural. Some of them are enumerated and touched on, and in one passage the commentator says "Hence, great men, perfect in the wielding of this power, are able to evoke divine Presences at sacrifices. Before them bend Gods, men, beasts and birds and all the worlds too."

The derivation and significance of the eight most important mystic syllables occurring in the chants of the maṇḍala set out in the second chapter—*Om, Am, Vam, Hreem, Śreem, Aim, Kleem, and Sowh*—are succinctly described. And the aspirant's meditation without the use of these and other right mystic syllables is pronounced to be unproductive of good.

The above short notice of the extremely valuable contents of the three chapters would be defective without a few comments upon just four points alluded to or arising from some of the statements in those chapters. First, the striking feature common to all the chants of the five systems, set forth and explained in the second chapter, is that they are based on the *Pranava*. No doubt, the ideas involved in this symbol of the Supreme are the most lofty abstractions comprehensible to the human mind. Consequently, it may seem to some that to meditate on these abstractions cannot be fruitful of any actual result. But none, who has given the course of discipline laid down in this treatise a fair trial, can entertain such a view. For, though the concepts of the Self, the not-Self and the link between involved in the *Pranava* are, in one sense, abstractions in themselves,

yet they represent the three ultimate factors observable as present in every thing in the universe from the minutest conceivable atom to the Ruler of the grandest solar system. The constant evidence of these factors, perceptible even to the senses, is our own powers of willing, knowing and acting. Limited as these powers are in most of us, still low in the scale of evolution, there can be no question that they are direct reflections respectively of the three attributes of the supreme Self, namely, Ānanda, Chit and Sat—bliss, wisdom and creative power. Therefore, in meditating on the ultimate constituents of Brahman in its *vyashti* or distributive aspect, we are really meditating on our own highest source. How then can such meditation be barren of result? On the contrary, it stands to reason that this course is the true path to the attainment of man's goal, the realisation of one's own inmost nature, according to the ancient advice 'Know Thyself'. Were it otherwise, it is impossible to believe that the hierarchy in charge of our globe would have allowed the chants in question to go forth in their name; and it may, without presumption, be added that many a one who has had the faith and the patience to follow the discipline prescribed in this book has had proofs which undeniably establish the efficacy and the incalculable value of it to aspirants to the realisation of the Self, the goal alluded to.

The second point which calls for an observation or two is the true nature of the powers accruing through the practice of Beeja-yōga. They have, of course, nothing of the character of miracle in them. They are as natural as some of the ordinary faculties most men possess at present. They are but the products of

**THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE**

the knowledge of laws governing the forces at work in the planes of matter subtler than the parts of the physical plane with which we are so familiar. It is needless to say that these laws and forces are but the manifestations of the one supreme Śakti spoken of in our treatise as the Parabrahman's 'great infinite becoming Potency', the worship and invocation of whom are, as has been already pointed out, an essential part of the discipline followed in the maṇḍala. The knowledge of those laws and forces is of course the result of study, observation and practice by one undergoing right training in Rāja-yôga, as much as that of a student of modern science in one or other of its branches, working under a competent professor. The field of work of both is matter; and all matter is atomic, as is emphatically declared in this treatise. Phenomena, therefore, are effected by combining or disintegrating the atoms and molecules of the different planes. It is scarcely necessary to say that the experiments by modern scientists furnish ample examples of this fundamental statement made on *a priori* grounds.

And the work of creation, preservation and dissolution is essentially nothing more than such combination or disintegration. As evolution goes on, many things, which are not possible for the present humanity, will become easy and an everyday occurrence to it at a later stage. Yôga is but a short cut to the attainment of faculties and capacities in store for the majority of us; and one special reason why the hierarchy attaches importance to yôga is the necessity for the knowledge which is thereby acquired and which is indispensable to those who belong to the Hierarchy and the White Brotherhood in all their ranks, high or low.

The third point for comment is what is covered by the words "Vishṇupādam charaṇī—(they) traverse or sojourn in ākāśa." This is stated to be one among a number of spiritual powers which aspirants acquire by the practice of meditation accompanied by mystic syllables. But the words themselves convey little or no meaning to the uninitiated reader. The explanation required is furnished by the Dharma-deepikā in the following passages which are extracted for the reader's easy reference, having regard to the light they throw upon the important subject of the real origin of the vēdas and the like.

शुद्धमानसलोकस्य पञ्चमे वियति प्रभुः ।
 चण्डभानुश्च भगवानास्ते शब्दपरायणः ॥
 तत्पार्षदा बुधाख्याश्च देवाश्शब्दहरास्सदा ।
 ब्रह्मादीनां च देवानां ऋषीणां भावितात्मनाम् ॥
 तथाधिकारिणां चैव व्यवसायसुसाधनम् ।
 वाङ्मयं स्वरयोगेन संगृह्य च तदा तदा ॥
 आकाशकोशकुहरे लोकानां रक्षणाय हि ।
 रक्षयन्ति स्वशक्त्या हि तद्वै सर्वेऽधिकारिणः ॥
 सर्वेषां व्यवसायानां साधनं स्वरयोगतः ।
 पश्यन्ति च परेभ्यश्च संप्रयच्छन्ति योगतः ॥
 ब्रह्मविज्ञानिनस्सर्वे व्यासाद्याश्च महर्षयः ।
 स्वशुद्धमानसे लोके ब्रह्मरूपं विभाव्य हि ॥
 वर्णयन्ति परं ब्रह्म वाग्भिश्शुद्धाभिरादरात् ।
 शब्दास्ते वाक्यरूपाश्च पदरूपाश्च योगिनः ॥
 आकाशफलके दिव्ये लिखितास्ते भवन्ति हि ।
 वेदास्त एव कथिताः साङ्गोपाङ्गास्सहस्रशः ॥
 इतिहासवराः पुण्याः पुराणानि च योगिनः ।

अन्याः कलाश्च विद्याश्च विराजन्तेऽथ तत्र हि ॥
 व्यासादिस्थानमारूढाः शुद्धलोकाधिकारिणः ।
 यथादेशं यथाकालं सर्वविज्ञानसाधनम् ॥
 शुद्धयोगेन वाक्यानि तानि व्योम्नि कृतानि च ।
 परिभाव्य विशुद्धेन चेतसा लोकशर्मणे ॥
 निवृत्ते प्रलये सिद्धाः यथादृष्टं वदन्ति ते ।

" In the plane of pure mind, in the fifth sub-plane of the mental world, rules the Lord Chāṇḍabbānu, controlling all sounds. The celestials of His court, called Buddhās, are ever engaged in gathering sounds and conserving them by their own power in the repository on the ākāśic plane—sounds that serve as helps in the discharge of the functions of gods like Brahma, of sages who have realised their Self and other hierarchs. It is these sounds in the form of speech, serviceable to all in the performance of their various functions, that hierarchs are able to perceive and by their yôgic power to confer on others like capacity of perception.

Knowers of Brahman and great sages like Vyāsa describe, with loving reverence and in words supremely pure, Parabrahman as they see It in their own stainless minds. These words and sentences become inscribed on the ākāśic tablet and are spoken of as the Vêdas, their Āngas or limbs and Upāṅgas or sub-limbs. Likewise, yôgins! are they the sacred Itihāsas and the Purāṇas—histories and traditional lore; other arts and sciences too shine therefrom. The hierarchs of the Śuddha-dharma that have risen to the status of Vyāsa and the like read through their yôgic power, with unclouded vision, such records writ on ākāśic tablets; and

after pralaya—the period of rest and inactivity—is over, reveal for the welfare of the world, out of what they have thus read, just so much as will serve as the means for the right understanding of all things at the particular time and place."

The last and the fourth point which calls for remark is the statement, that knowers of Brahman hold that, among the four well-known forms of liberation, Sāmeepya is higher than the other three, Sālōkya, Sāroopya and Sāyujya. This statement may at first sight seem startling. But a little reflection would suffice to convince that it is right. Now, surely, the idea of absolute absorption in Parabrahman of any human or other entity, is, in the very nature of things, impossible. The one difference between the Absolute in its transcendental aspect and Its self-aspect in the boundless kosmos is the absence of the monadic condition or individuality in the former and the presence of it in the latter. Paramāṭman Himself is a manifestation, though an ultimate one. He is the sole fount of individuality, all other individuals, countless though they be, being but reflections of Him. To assert therefore that a human ego has become completely merged in Parabrahman without possibility of returning to his conditioned existence, is to affirm the annihilation of his individuality and thus necessarily deny eventual purposefulness in the whole evolutionary scheme. In other words, it is tantamount to saying that Parabrahman is chaos instead of absolute perfection. The only escape from such an impossible position is to admit the never-ending continuance of individuality of egos with ever-increasing expansion of consciousness without limit. And the necessary consequence of such a

view would be that ceaseless approximation to the Brāhmic state alone is possible to any individual. The glorious marks of this approximation, it is needless to say, are inexpressible bliss ever growing in intensity, power that widens and widens, carrying with it boundless compassion, and wisdom which continues to expand as veil after veil falls away before the wondering gaze of the liberated spirit, whose whole attitude (mental and otherwise) is summed up by the famous Geetā phrase "Aham Vāsudēvas sarvamiṭi—The Self, Vāsudēva, is all." It may be worth adding that, adverting to the simile to Nirvāṇa in Edwin Arnold's *Light of Asia*, suggested by the lines "The dew-drop slips into the shining sea", a Great One is said to have remarked "It would be nearer the truth to say, paradoxical as it may seem, it is the shining sea that slips in to the dew-drop". In fine, this point cannot be better put than in the happy little sentence of the *Light on the Path* (I-12) "Thou wilt enter the Light, but never touch the flame." Nor can we desire a more emphatic and unequivocal pronouncement than the famous Mūṇḍaka-śruti (III-i-3), "तथा विद्वान् पुण्यपापे विधूय, निरञ्जनः परमं साम्यमुपैति.—The wise One, having shaken off virtue and vice, stainless, attains the utmost possible equality (with Brahman)."

One more subject remains to be dealt with. The brief allusion to kōśas or vestures and lōkas or worlds in the course of the present Deepikā, without further information therein regarding them, suggests that it would be helpful to some students if they should be furnished with a short account of the different bodies which go to form the total human organism and the worlds and

planes of matter which correspond to them severally. The following is but an attempt in that direction.

The human organism consists of different and distinct parts more or less indissolubly connected, *sthoola* (gross), *sookshma* (subtle) and *kāraṇa* (causal) being the names given to those which constitute the three lower bodies or parts. The first is the visible dense body made up of particles of the matter of the *pr̥thvi* or physical plane, the lowest in our five-fold world-system. The matter of this plane too, like that of the other four, is of seven grades. The three lower consist of what are known as solid, liquid and gaseous matter respectively. Of the remaining four the highest consists of the atomic part of the physical plane and the rest is etheric substance differing in density. The visible part of the body is divisible into *Annamaya-kōśa* and *Prāṇamaya-kōśa*. The former is made up of solid, liquid and gaseous matter, while the latter consists of the etheric particles and atoms, and is also the part in which the life-principle in man primarily expresses itself. Though these *kōśas* (sheaths) are separable from each other, yet, during life, they are never separated normally. But in exceptional circumstances—under chloroform or during mesmeric trance,—a partial and temporary severance between the two may take place. *Prāṇamaya-kōśa* is of the form of the *Annamaya* and is therefore spoken of as the etheric double. The two *kōśas* finally part company and get disintegrated only at the so-called death-stage. During sleep, the *jeeva*, leaving these sheaths intact, passes out in his subtle body, maintaining, however, a connection with them.

In the post-mortem condition, as well as during sleep, the jeeva does not function in the physical plane (*Bhoo-lôka*), but spends his time in the next higher the *Ap* or astral plane (*Bhuvâr-lôka*), the matter of which is, of course, finer. Of the vehicles used by him in this *Ap* plane, two are grouped together under the name of Sookshma-śareera. One of these is made up of the seven grades of the matter of that plane and it is in this vehicle that his passional or emotional nature has its play. The other vehicle linked with it is made up of the matter of the four lower sub-planes of the *Agni* plane (*Svar-lôka*), and it is through this vehicle that he exercises his ratiocinative faculty. Because the two vehicles work together until they part company once for all, they are spoken of as one body under the name of Sookshma-śareera or Manômaya-kôśa. The final separation between the two takes place when the jeeva has dwelt in *Bhuvâr-lôka* for such time as the nature and character of his last physical life warrants and the moment for the dissolution of the emotional vehicle arrives. Then, he passes into *Svar-lôka* with the surviving part, the true mental vehicle. After his stay in *Svar-lôka* for such period as his unblemished or virtuous physical life entitles him to, his mental vehicle also breaks up and he retires into the *Mahar-lôka*, situated in the three higher sub-planes of the *Agni* plane in his causal body. This vehicle is comparatively permanent and its formation took place millions of years ago when he passed from the purely animal stage and became a man. Since then it has been growing more or less, so much of the fruition or aroma, as it were, of each successive physical life as was fit for storage in this

permanent vehicle being assimilated therein. This is why it can be and has been compared to a thread on which beads are strung. Another name for this vehicle is *Vigñānamaya-kôśa* (the body of knowledge *par excellence*). A vital distinction exists between the knowledge which a jeeva acquires of a thing through this *Vigñānamaya-kôśa* and that acquired through the lower *Manômaya-kôśa*. Now, the knowledge gained through the latter, being the product of a tedious and complicated process of ratiocination, is liable to error. And this liability is enhanced by distortions arising from the action of the emotions on the processes of ratiocination. These circumstances account for the division of the *Manas* (mind) into *śuddha* (pure) and *asuddha* (impure). The faculty of intellection exercised in the *Vigñānamaya-kôśa* is what is denoted by the term *śuddha* and the knowledge gained thereby is infallible, as well pointed out in a recent article on Intuition by Mrs. Annie Besant, which is worthy of the most careful study. In one place she observes :

“Of the Intellect, it is written: His nature is knowledge; he is the Knower. But as a Knower implies a Known, the Intellect looks outwards, and beholds its object, in idea, in the mental world. It shapes itself, as it were, to the object, the ‘modification of the thinking principle’ of *Paṭanjali*. The idea is intuited, not reached by any reasoning process, and it is known as true or false by the assonance or discord of the vibrations of the matter clothing it with the vibrations of the causal body. A musician does not reach the fact of a discord by a process of reasoning; he hears it. The Spirit as Intellect does not reach the fact of a

falsehood by a process of reasoning ; he intuits it. Tuned into perfect harmony with Brahman, who is Truth, a lie is a discord, recognised as such at once, a false note, a dissonant vibration. The mind, which is a part of the Intellect working in denser matter—often called the lower mind, to distinguish it from the higher mind or Intellect—has not this direct perception of Truth, but reaches Truth laboriously by a process of reasoning, of moving from point to point in a definite succession, not seeing Truth by an eagle-glance of direct vision.” (*Theosophist*, March, 1916, p. 643.)

Beyond the three bodies described above, there are others regarding which little is to be gathered from the sacred writings generally accessible. There is the Ānandamaya-kôśa (the vehicle of bliss). This is the one which the jeeva uses when he passes away from Mahar-lôka into Jana-lôka situated in a part of the *Vāyu* plane. Here, for the first time during his long evolution, the jeeva experiences unity. He does this by uniting his own consciousness with the consciousnesses of other jeevas and entities functioning in that and the lower planes. To one who has thus tasted the bliss of unity, the path to liberation becomes opened up. He then becomes able to share the thoughts and feelings, the joys and sorrows of those with whom he effects such an union of consciousness. Oneness of life in the universe is no longer a mere phrase to him, but a fact and a verity undeniable. The effect of this experience is so profound as to become a source of ineradicable bliss and strength to him ever afterwards. And it is to such first experience in the Ānandamaya-kôśa that the *Light on the Path* (I. 21) refers in the following words:—

"Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action. Such a calm will come to a harassed spirit. And in the deep silence the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance; for it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time or it may last a thousand years. But it will end. Yet you will carry its strength with you."

And the treading of the path to liberation which began with the entry into the buddhic plane becomes complete when the jeeva has worked his way up to the ākāśic plane and becomes a *Tureeyāṭeeta* in the words of the *Nārada-parivrajakōpanishad*. According to the *Vāsishtha Rāmāyaṇa*, it would seem that *gñāna-dēha* is the name of the vehicle used on our highest plane, the ākāśic, by one who has become liberated. This *dēha* apparently consists of no more than an atom which is capable of unlimited expansion and contraction within the solar system at the will of the ensouling liberated spirit.

In conclusion, a word as to the translation of the present *Deepikā* will not be out of place. The task of finding apt equivalents to the terse, pregnant and, in a number of cases, technical terms which occur again and again in all the three chapters has of course not been an easy one. But Mr. Rājagōpāla Iyengār, B.A. (Honours), on whom most of it fell, has spared no pains not only to

find such equivalents, but also to make the translation readable as far as possible. Grateful thanks are due to him, as well as to Mr. C. R. Śreenivāsa Iyengâr, B.A., who revised the whole with the utmost attention, no error, however small, being allowed to escape correction. It is trusted that the rendering which is the result of such laborious and conscientious care on the part of these two friends of ours will be found not altogether unworthy of the original profound and luminous guide to the sacred Science.

S. SUBRAHMANYAM.



YŌGA-DEEPIKA

TRANSLATION OF THE PREFACE OF
PANDIT K. T. SREENIVASACHARIAR.

BY

I. B. RAJAGOPALA IYENGAR, B. A. (Hons.)

Worthy members of Suddha Dharma Mandalam,

Lord Nārāyana, the founder of Suddha Dharma whose divine attributes have been sung so often, went with the thirty-two siddhas headed by Naradēva, all strivers for the world's welfare; with the lords of the seven worlds, like Nārada; and with the Goddess Yōga-Dēvi, to the celebrated land of Badari, referred to in his own words as follows "As Hari, a Manifestation of Parabrahman with His ineffable radiance, have I come to Badari forest to benefit this world of Vishnu. Oh glorious one! whenever Dharma or Righteousness wanes, I appear in all the worlds five qualified, a king amidst councillors—adept exponents of Dharma; and for the saving of the people, I prepare and in person inculcate the great new 15th Code of Righteousness. I also create, for the furtherance of my intentions, Mahātmas or great souls in whom my divine essences surge." There settling in the company of Naradēva who was but a piece of Himself, of the

Goddess Yōga-Dēvi and Sages like Nārada, Lord Nārāyaṇa purposed in His exceeding mercy to teach man the eternal Suddha Dharma which is contained in the following :

“ There are four great Laws which the self-restrained sages of Suddha Dharma uphold. These are, Oh king!—first, Ahimsa or the avoidance of wilful harm ; secondly, Truthfulness, whereby men rise to higher things ; thirdly, service as far as one is able, in the cause of universal good ; and fourth and last, Adoration, which is the eternal Dharma.”

Once, desirous of knowing this Dharma, Baradwāja sage living in Pāmala and a protector of the worlds, sought instruction under Nārāyaṇa ; and the Lord then taught him this Yōga Deepika, which is the supreme instrument for seekers by meditation and the luminous expositor of Meditation, of the object meditated on, of mantras and of Bijas or mystic syllables.

What is this Suddha Dharma unfamiliar heretofore, that is proclaimed so loudly ? Who are they that embrace its teachings ? What is the great thing they worship ? What is it all of them attain to ? These and other questions of like sort, natural to the inquiring mind, are met both by logical reasoning as well as by an expounding of the inner teachings of this new creed, in Sanātana Dharma Deepika. Now turning to the subject on hand, Yōga Deepika which in this five hundred and first Sankalpa or cycle is second in order of the works that have been published by permission of the leaders of the Mandalam, is second to none as the unique torch that lights the way to salvation, the road to Him whom, in the words of Kumara “ No eye perceives ; who is neither black nor white ; whom, as he lies in our own heart, a prisoner in the hollow of the palm of Yōga-Dēvi, the intellect alone, by the power of its persistent longing, visualises.” It is this work that we now bring out, having well striven over it as far as lies in our power, aided by the illustrious

Dr. Sir S. Subramania Iyer whom the leaders of the Mandalam have requested to carry on the work of publication. We now respectfully proceed to place before our intelligent readers a brief account of Suddha Dharma,—as such a prefatory note is always necessary to secure the interest of those that will read this book as also because we are among the servants in the cause of Suddha Dharma.

The Mahābhārata describes the Badari country in the following words: "Northward in the holy, fruitful flanks of the Himalayas is a sacred, salubrious and loveable place known as the 'Higher world,' wherein live saintly people, pure men whose actions no sin tarnishes, who are void of greed and lust and whom no ills oppress. The place is like Heaven; it is the abode of all virtues. It is a land where neither death prevails nor diseases rage; where none longs for other's women but lives happy, contented with his own wife; where is no broil nor killing; where riches are no object; where there is no devious law and where harrowing doubts and fears are unknown. All endeavour here quickly brings on its fruits and rewards. Such is that northern spot, all-hallowed, blessed; and those of this world that have performed meritorious actions are born there." In this Badari land Nārāyana established the Suddha Dharma fostered in secret by hierarchs like Nārada, and mentioned in the Vēdas; He it was who fixed its five divisions which are detailed in the following. "Oh ye, yōgins, this Dharma unknown to the many, a secret well preserved by hierarchs, is a constant need of man. It goes by the several names of Suddha Dharma, Brahma Dharma, Ārsha Dharma or the Dharma of Sages, Sanātana Dharma or Dharma for all time and Avatāra Dharma. The power of this Dharma even in this Kaliyuga is an accepted fact; for Suddha Dharma alone is the bestower of all happiness to those that live in this Yuga. The beneficent league called Suddha Dharma Mandalam established in Satyalōka and other worlds for the maintenance

of Righteousness, has been, by the Parabrahmic Nārāyaṇa made to consist of five departments.'—Hierarchy; Learning Sciences and Arts; work and activity; Spiritual influences; and centres or seats of the Mandalam."

And those that profess the teachings of this Mandalam maintain, "The Self is none but He whose form is everything, who is sexless and has no past, stainless, both attributeful and attributeless, whose nature is made up of the concept of the "I", who is untainted, faultless and pure; who has the Samāhāra Swarūpa or synthetic aspect and with whom lies the power to multiply, develop and secure permanence to all endeavour in cyclic life, such as creation, preservation, etc." They also state that this Self alone should be the object of adoration and that "Nothing is higher than the Science of Yōga; Yōga overlaps and comprises all." In some other connection they advise "All men in Kaliyuga should have but one caste; should bend their adoration to one and the same Deity and follow the revelations of the same Vēdas. They should eat wholesome food, have good institutions, be well educated and the sources of every good. Let this beneficent Dharma so go forth that, with it, men see their own Self and see the sameness of all. No race has been happy with its many distinctions of caste; the abolishing of castes has in one place had the sanction of the Vēdas. The time is at hand when all institutions should tend towards the uniting of all classes and creeds; now will the world in this Kaliyuga, find itself one and the yogic Suddha Dharma will rule the universe." Further, the fitness at the moment, of this great Truth, Suddha Dharma, is asserted thus: "In this Kaliyuga caste and class will flourish only so long as that system continues to hold the minds of the masses. Knowledge or learning should be the basis of all classification of the high and the low. The learned man is above all exalted and the ignorant are always low. Rank in this world then,

should have learning's stamp. The learned man obtains true knowledge, the source of double happiness. All men and all women can, in the Mandalam rise to seats of honour and hierarchic heights. For, among all Parabrahman is the same, the eternal Self is the same, human endeavour is similar everywhere and Prakṛiṭi or the not Self, is also the same throughout. He that is equable in all things will by his very even-mindedness, achieve all desired objects. The knower of Brahman is even-minded and he is held great. The eternal and immutable Suddha Dharma that Nārāyaṇa has propounded, is the splendid instrument by which all people will adore the One Eternal Being, of image celestial and blessed, the dispenser of all benefits and graces, the great Master, all transcending and all formed. Those that embrace this creed will form one caste. The Self-realising Sages of this Mandalam have no castes and classes, those seeds of desire, anger and other lower passions. Purity, selflessness and the cause of general good—these are the grand enjoinings of Suddha Dharma. Members of this Mandalam are known as pure—women as well as men here become pure. In Kṛiṭa and other Yugas, the fruition of human exertion was long in coming; but it is not so in Kaliyuga. Some Sages there are that, faithful to the old scriptures, contend that the Eternal Law consists in Jyōthiṣhta and other fire offerings, in the worship of the several gods, in the performance of Sacrifices and in other ordained works. But as a matter of fact, only that Law is eternal, which is constant for all time and place, the same everywhere and equable; which leads us higher; which is immutable and unfailing, faultless and universally beneficial; it is that Law that the pure should uphold, the forsterer of love and the life that pulsates in all other Dharmas". Thus in triumph, do the Sages of this Mandalam hoist with their hands the banner of Suddha Dharma, the great Dharma which is celebrated as a divine revelation and which is the capable supporter of all endeavour.

"Listen, ye great Sages that live for *Suddha Dharma* *Ahankāra* or the Concept of the "I" is the tree which is said to cause *Jagat* or the changing world. This fiery *Ahankāra* is the cause of all *Yagnas* or Sacrifices. It is a tree of evil arms and evil shoots, of evil foliage and evil fruit. The fool that rears this bad tree knows no peace. On the other hand, *Suddha Dharma* is a giant tree with wholesome branches, is high and holy with awe-inspiring arms; and rooted in *Para-brahman*, cleaves to no other soil and becomes the bearer of pure and divine fruit. To him that waters this tree come immortality and the blessings of lasting peace; for, that tree is the Self that ensouls all, the Supreme Self than which nothing is higher; It is the fountain head of that higher and purer knowledge that comprehends all endeavour and teaches the synthetic oneness of everything. For this it was that *Sri Krishna*, Lord of *Badari* and the celestial propagator of *Suddha Sankalpa* commanded *Arjuna* thus: 'Forsake all forms and ordinances; Seek thou the One through the grace of *Brahma-sakti*. Let not grief afflict thee; for then, the Self will deliver thee from the bondage of all sins.' It is this secret *Dharma* that the *Suddhas* strive to learn. Win over to yourself, *Ahankāra*, thy great foe; and armed with *Brahmasakti* whose forms are various, ascend to that higher place where all things are, existence and non-existence; there of thyself perform all actions that are needful and due; after this thou wilt reach the highest. This is the secret *Dharma* enunciated of old by *Nārada*." In these words in *Gōbbilakārika* on the *Ādiparva* of the *Mahābhārata* is *Suddha Sankalpa* explained.

"Every thing that is good and pure and sanctioned by the *Vēdas* or *Smṛiṭis* should be duly performed. Having arrived at the blessed path double, because it is open and hid, the aspirant seats himself on kusa grass, with kusa in his hands and his locks and kusa all about him spread. He then bids adieu to mundane pleasures and ceases to think of them

He becomes even-minded. He brings his mind to itself which is its own place. Chanting hymns he meditates on Brahman, with his whole mind fixed on Him. By the power of the hymns he chants, he acquires absorption in thought. Then should he repeat the *Pranava* and other mystic syllables, incorporating them in any mantras he chooses; only let him stick to the mantra he leans to. Thus absorbed in thought, chanting mantras and imperturbable because of his penances, the aspirant is rid of likes and dislikes, of love and hate, and of duality. He has neither anxieties nor attachments; nor does his mind stray anywhere seduced by *Ahankāra*. He has no desire for wealth, never does anything that is shameful, is not inactive; but wedded to meditation, he gets absorption in thought and in course of time transcends this stage also. Happy in this state of absorption, the aspirant resigns all things, dies with no regret and acquires the Brahmic vesture. The meditator in the absorbed condition should at thought of death feel unattached; then does he traverse many worlds and rises to the higher. If he does not choose to have the Brahmic embodiment, he leaps over that stage also in his progress; never more is he born again. Thus, by the fixed concentration of his mind, the aspirant, tranquil, healthy and pure, comes upon the immortal Self itself." These words of the *Mahābhārata* as also stanza of the *Geeta* above quoted—"Forsake all forms etc."; point to the fact that *Suddha Dharma* is by a final Divine pronouncement, the very essence of Vedic teachings. And whatever other support of *Suddha Dharma* is to be found in the *Srutis* or the *Smritis*, it is discussed at length in our foreword of *Sanātana Dharma Deepika*.

Yōga Deepika that *Nārāyana* taught *Bāradwāja*, has been carefully annotated by *Hamsa-Yōgi*. To the question who this *Hamsa-Yōgi* is, the chapter on *Dharma* in *Sanātana Dharma Deepika* replies, "Oh ye sages, the great Sage *Hamsa-Yōgi* that has tasted of the sweet honey flowing from the lotus

feet of Yōga-Dēvi, will, through my grace and Yōga-Dēvi's special favour, expound unto the Pitādhikaries or Hierarchs in charge of special seats or departments, whatever inner teaching is in the Vēdas, their limbs and sub-limbs, in the sacred histories and traditional lore and whatever secret appertains to the art of seeking Brahman by Suḍḍha Yōga." "The seat is known as that of Hamsa; its office is the teaching of Truth. Hear me, thou foremost of Sages; hear the real truth about it. On all occasions when Right, the World's mainstay, decays through the long roll of ages, Nārāyana, Lord of Suḍḍha Dharma orders forth the Sages of his Council. These couriers hurrying to perform the Divine mandate, are born in divers places; and preaching everywhere this bounteous Suḍḍha Vidya or the art of the Pure, roam about all worlds at will and instruct every one in the Great truths that the Sastras contain. As these instructors, they fill the post of Hamsa, the high seat of expounding the art of Brahman. Listen, as I now explain what the word 'Hamsa' means. 'Ha' is Ahankāra or the I-concept; it is the eternal Self. 'Ma' is the Supreme Brahman. 'Sa' stands for the art which states 'Let all see in all things the eternal Self of form Parabrahmic and the root of everything.' Such is the seat of Hamsa. To so help man as it would suit the time and the place, Brahma, Vishnu, Siva, the seven Sages and others—all these with no exception have filled this office in which Truth is the aim of all learning; while others, zealously practising Suḍḍha Dharma aspire to the same." In these words, in the discourse of Nārada and Rāhu in Sanāṭana Dharma Deepika, is the seat of Hamsa described.

The Hamsas are also extolled by Gōbhila who begins his work thus: "We prostrate and offer salutations unto the time-honoured Hamsas, with all reverence our mind is capable of." In the Mahābhārata it is said that the birthless One established the Seat of Hamsa and taught Sādhya the Art of

Brahman. "The birthless and eternal Brahma went as a golden swan over all the worlds and on his way came to the Sādhyas." Brahma, who thus as a Hamsa taught Sādhyas the Art of Brahman, also states "Sacred instruction is the divine element in the Hamsas; the efficient practice of it, their law and duty; the failure thereof, their transgression and they are human because they are mortal"; by which statement he purposes to tell us that the capacity to teach the great Sastras comes to the righteous knowers of Brahman from the element of divinity in them. Therefore this Hamsa-Yōgi is not any particular person so named, but an officer holding a place which all rising hierarchs in their respective turns happen to fill.

Yōga Deepika consists of three chapters. The first treats of Meditation, its true form and meaning and all that goes with it. Nārāyana says, "Meditation which is but thinking, is the means of attaining, the Higher." Hamsa-Yōgi expands this idea thus: "Meditation is that act of thinking of the eternally pleasing object that is perceived coupled with that of fixing it in the memory by apt aids to remember." The first chapter also mentions that knowledge, the perception of the Jīva, is three-fold—first, Ātmapara, in which aspect, meditation is the thinking of the ceaselessly pleasing object which is perceived, together with making its presence in thought constant by useful helps to memory; secondly, Prakriṭipara, where the Prakriṭi or nature of that pleasing object is persistently contemplated; and thirdly, Brahmapara, that last aspect wherein the mind devotes itself to the unremitting meditation of the Brahmic qualities of the pleasing object imagined.

Now though the Sruṭis by statements such as "The root 'Dhyai' means to think. Thinking is, in reality, fixed. That which is generally known as Dhyāna is dual, as Saḡuṇa and Nirḡuṇa—Attributeful and Attributeless," say that meditation is double, yet other sayings, such as the one in the

Dhyāna Bindu Upanishad, commencing with "Brahman is double-bodied and bodiless" and ending with "Therefore should it be accepted that He is 'not this', 'not this'; than He, nothing is higher; there is no other than He. And He is named the Truth of Truths, the Truth of Life and the Truth of all these that exist"—, assert that the true aspect of the transcendant Brahman is one which departs from the bodied and the bodiless, from the Attributeful and the Attributeless. It is this true form of Brahman which in Suddha Dharma is named the 'Pure'.

"Hear Oh, Nārada, as I describe Meditation or Dhyāna. Men's thoughts are always like the things they think of. The Supreme Brahman as the object of Meditation is called the 'Pure'; Brahman, the Attributeless is of the form of knowledge and Brahman the Attributeful is the Eternal. Purushōtṭama, the glorious annihilator of evil, descends as a thought into the Brahmic world of Mind. By the influence of His Sakti, He endows the four classes of Seekers after the Good or the Higher—Ārthas, etc.,—with the powers they desire. Listen! the Meditator on the Attributeful obtains hardihood of frame which is a powerful help to the attaining of the Higher. The Meditator on the Attributeless gets knowledge-power, the gift of knowing all, while, to the Meditator on the Pure, falls the dower of Supreme Brahmic perfection, the pure power that yields all fruits that worldly endeavour can produce. By means of this last achievement, the Suddhas perform all actions of cyclic life and enter upon other two-fold activity; they also then understand Sāmeepya or Proximity to Brahman."

The above Divine utterance of a Yōgic secret is only a logical consequence of all that has gone before. Of a piece with this, also, is the stanza in the Bhagavaṭ Gīṭa which says, "I shall now state what ought to be known and knowing

which, one enjoys immortality—This Supreme Brahman that has no origin neither is nor is not."

The Self as an object of meditation is, according to the Vēdas, Smṛiṭis and the Purānas, susceptible of three aspects—the Attributeful, the Attributeless and the Pure. In the Mahābārata, the words of Bhīṣma, "Now shall I tell thee, Oh Partha, the four-fold Yōga of Meditation", introduce four aspects in Dhyāna Yōga, from the standpoint of the sort of fruits obtained. But in true verity, the established tenets say that everything has three aspects only; in support of which view is the following "By study, by reflection and inference and by the full flow of Meditation practised, should man make his mind three-fold; then will he be capable of High Yōga." On the benefits that Meditation confers, Gōbbila says "Meditation on the Attributeful gives Anima and other Siddhis or powers; that on the Attributeless gives Samādhi or Absorption in thought; and, Meditation on the Pure yields the enjoyment of Proximity to Brahman and the holding of high hierarchic offices like Brahma's and others." While, in Bhīṣma's words, in the Mahābārata, the resulting fruits are thus extolled:—

"Oh thou high-souled, the higher thing which is Brahmic in every quality; Brahma, Siva, Vishnu the bountiful, Bhava, Yama, the six-faced Subramania, the six sons of Brahma and others of high lot in the world; Tamas or inertia which is insurmountable, the powerful Rajas or Motion, the pure Saṭva or harmony; the Supreme Prakṛiṭi or the not-Self, the Goddess (Yōga-Dēvi), who is Varuna's consort; and all radiance and great fortitude; the bright moon, the unclouded, star-spangled sky, the worlds and the gods, the honoured dead, high hills, roaring seas, all the rivers, mountains with their woods and hidden hoards, elephants, Yakshas and all the quarters, crowds of Gandarvas, of men and women—in everything, in fact, can the liberated Yōgin easily make himself felt. And this blessed discourse, Oh King, was made by the Master, that high-minded

Yōgin who discarding all that was mortal, filled his soul with the Spirit of Nārāyana."

The act of meditation according to the Dhyana Bindu Upanishad is the following: "Man should consider himself the Arani block of wood and Pranava the upper block (Arani). By meditation which produces attrition between these pieces of Arani, he will get sparks of the hidden fire." About the rewards that meditators get, the Yōgaṭaṭvōpanishad observes, "Yogins obtain the gifts of far-seeing and far-hearing, of speeding upon the instant to great distances, of the prophetic fulfilment of speech, of assuming various shapes they like and of vanishing in the same way as they acquire mental force and capacity. Filth in their hands could then transmute metals and other things into gold. They could also fly in the air by the steady practice of Yōga. The wise Yōgins must always have such Yōgic triumphs nearest at heart." On the same subject the Smṛiṭis remark "nothing is equal to meditation in cleansing the sinner; for it gives ablution even to him who eats amidst dog-feeders. It is itself the Supreme Brahman, the most arduous penance, the sovereign lustration, the noblest place. Man himself is the meditator; his mind, the instrument of meditation; and Mahēswara, subtle and elusive, the object. The higher and lower Siddhis are the rewards of meditation. After having grasped all that is subtle, having understood the six-fold Mahēswara and having known all secret teachings, the aspirant touches upon Parabrahman." Nārāyana himself in this book says "Just as men by their exertions reap desired fruits, so also do gods, the Trimurṭis, men, and others acquire effective spiritual conditions through meditation. Sages derive great power through meditation alone."

On these lines runs the commentary of Hamsa Yōgi on the first chapter.

In the second chapter, Nārāyana, the Divine meditator, deals with the Vidyas or arts that secure meditational worship—

first, the Swētakeṣu Vidya or the Art of Swētakeṣu, for those aspirants that strive along the path of knowledge ; secondly, the art of Dharmakēṣu, for those who have dedicated themselves to Dharma or protection ; thirdly, the art of Badrakēṣu, for those who wish for possessions ; fourthly, the art of Vāma-dēva recommended to those that seek to realise their Self ; and fifth and last, the art of Vasishta, for them that wish to obtain in a later birth the Yōgie Brahma-vidya or the art of Brahman.

Now follow the Panchapādikas or passages eulogising the founders of these five arts and describing in detail the arts themselves :—

The first Panchapādika :—

The great Yōgin that took his stand in Brahman, the divine with celestial elements in himself, the powerful, illustrious, high-minded, dignified and high-souled Swētakeṣu taught Yōgins desirous of knowing Brahman, this Yōgie art of Brahman, this hymn of the Supreme Self which enshrines the essences of all arts, of all Mantras or chants, of all Yantras or mystic figures, of all Bijas, or mystic syllables, of all applications of spiritual forces and of all Saktis or potencies ; which is Parabrahmic in nature ; which has a hundred and eight applications, a hundred and eight Mantras and a hundred and eight Bijas ; which is the giver of Brahmic wealth or Siddhi ; and lastly, by knowing which, aspirants of Dāsa and other orders become capable of higher things, are radiant, are fathers of families, bright, dignified, famous, strong and successful, and engage in sinless action.

In this art all men in cyclic life worship Purushōtṭama, the Lord, the Supreme Self and Parabrahman's representative, divine, endless, firm, stainless, pure and having the forms of Brahma, Vishnu and Siva ; the possessor and dispenser of Brahmic graces and powers, almighty, all-ensouling ; the holder of sinless volition ; the all-seeing and all-formed ; the bestower of every benefit and the performer of every act.

Do thou cultivate this art even-mindedly, devoting thyself to meditation on the pure, to Suddha Dharma, to purity of act, and purity of learning.

Know that He thou adorest in this art is Parabrahman in His first aspect, more minute than the small atom, larger than the largest, of the size of the atom of the eternal and true Life's sap (Jīvasāra); the Lord of all the worlds and the noblest; with a form evoked by the mystic syllable that connotes all causes and all effects in the universe.

To Śaṅkhaṇa and others, hierarchs of Nārada's seat, did Swētakēṭu teach his divine art; and he that assiduously practises it, will find all his desires fulfilled and will climb to the higher, purer, seat.

The Second Panchapādika :—

Dharmakēṭu, a manifestation of Nārāyana, devoted to abstaining from wilful harm, devoted to Dharma; stainless; the worshipper of the Bija 'u', connoting femininity, the elevator of womankind and the inculcator of Sthree Dharma or the Law of womanhood; one dedicated to teaching the Suddha Dharma to the masses—he bestowed on Suddhas like Nāgārjuna, this Yōgic art of Brahman; possessing which, all Suddhas become the adherents of the eternal Dharma which comprises the inner teachings of all other Dharmas.

In this art, Yōgins worship the Self, of form indistinguishable from the mystic symbol of the universes; of multifarious shapes; radiant with the teeming Saktis and indestructible; the sole dispenser of all Dharmas and benefits.

Do thou cultivate this art even-mindedly and with purified soul, devoting thyself to Suddha Dharma and to the uplifting of all the world.

Know that He thou adorest in this art, is the Parabrahman in his second aspect—the distributive; the eternal, the

attributeful ; of image celestial and blessed and symbolised by the mystic syllable 'u'.

To Brihaspathi and the Suḍḍhas of his seat, did the Saint Dharmakēṭu teach His divine art ; and by means of it, the aspirant of Suḍḍha Dharma becomes devoted to truth, has all his desires fulfilled and climbs to the higher seat.

The Third Panchapadika :—

Badrakēṭu, of propitious hands, of gracious countenance, of fruitful mantras, yōgas and applications ; a denizen of the middle region and one at once near to us and far away ;—he taught the Suḍḍhas this yōgic art of Brahman, the art which compasses all benefits and contains the great Truth ; possessing which art, the Suḍḍhas, by means of sounds, obtain all the Brahmic powers that can be secured in their respective spheres of cyclic life.

In this art, yōgins worship the Self known as the Jīva, the vivifying principle in all things, eternal and self-resplendent, whose form invested by Prakṛiti is veiled beneath it.

Do thou cultivate this art even-mindedly, devoting thyself to Suḍḍha Dharma, to purity of thought, to the sinless exercise of the will and to the uplifting of all.

Know that He thou adorest in this art, is the Parabrahman, the Self, that Immanence universal, known as the Jīva.

To Mahaspaṭi did the Saint Badrakēṭu teach this divine art ; Mahaspaṭi gave it to Kumbhayōni ; Kumbhayōni to Sātvika and Sātvika to the hierarchs of Suḍḍha Dharma. Practising this art, the aspirant comes to know his Self and all his desires are fulfilled.

The Fourth Panchapādika :—

Vāmadēva, who was devoted to the art of Self-realisation and on whom was set the Divine Seal of Parabrahman, taught

the Suddhas, those high-souled seekers of Brahman, this yōgic art which treats of the realisation of the Self; by means of which art, the Suddhas become the wielders of all saktis and the possessors of all graces; they come to know Brahman and the Self.

In this art, the Yōgins of Suddha Dharma worship Parabrahman, the all-natured, the radiant possessor of all blessed qualities, at once conditioned and unconditioned.

Do thou cultivate this art even-mindedly, devoting thyself to Suddha Dharma and the pursuit of Brahmic knowledge.

Know that He thou adorest in this art, is the all-pervading Self, dazzling as a crore of suns, whose form is divine knowledge, who is both attributeful and attributeless, and is symbolised by the mystic 'a'.

To the Suddhas dwelling in Kalāpa, did Vāmadēva teach his divine art; and practising this art, which all men and women might practise, the aspirant of Suddha Dharma becomes the possessor of Brahmic grace and attains proximity to Brahman.

The Fifth Panchapādika :—

Vasishta that took his stand in Brahman, taught the hierarchs of Suddha Dharma, that sought to know the all transcending and all-natured Parabrahman, this divine yōgic art; and to all men in general did he prescribe it, to be used at the time of parting breath; possessing which art, the Suddhas in their next birth become performers of pure deeds.

In this art, Yōgins worship the Parabrahman, the root and source of all.

Do thou cultivate this art of Brahman, aiming to get the Brahmic qualities in yourself.

Know that He thou adorest in this art, is Brahman of the form of Saṭchidānanda symbolised by Ōm.

To all Suḍḍhas did the Saint Vasishṭa teach this divine art ; cultivating which, the aspirant perfects his knowledge of the yōgic art of Brahman acquired from other sources.

In these Panchapādikas, Parabrahman as the supreme Self, as the indestructible, as the Jīva, as the Self and as the all-transcending ; and the powers which, according with any one of the above aspects chosen by the meditator, are showered on him,—both are duly described. The Sanātana Dharma Deepika also, mentions these arts along with their creators, thus :—
 " Vāmadēva, Badrakēṭu, Swētakēṭu, Dharmakēṭu, and Vasishṭa are the bestowers of Brahmic investiture (upanayanam). The doctrine of Badrakēṭu most suits those that are far away ; while, so long as the Preceptor is accessible to the aspirant, the other arts are prescribed to do him service. Oh great Sages, these arts adjust themselves to the times and the places. Let the willing Dāsa adopt any one of them." Of these arts, the first is the art of Adhishtana or the Basic, the second, the art of karma or Action ; the third, is the art of Karaṇa or the instrument ; the fourth, of Karthru or the Agent ; and the fifth and the last, of Puruṣa the object of adoration, the Supreme Brahman. And Yōga-Rahasya or the secret of Yōga, here makes the following observation :—" Brahman, viewed in the light of these five arts, is five-fold ; and its different aspects are severally the objects of adoration for the Suḍḍhas who are proficient in these arts. Adhistana invokes the Supreme Self ; the art of action ideates the Formless ; Karaṇa-vidya or the art of instruments adores the Jīva ; the bountiful Self is realised by the Karthru art ; and the Puruṣa called Brahman whom everyone should know when he dies, is what the last art of Brahman leads to." To such effect is Hamsa-Yōgi's commentary on the second chapter.

The third chapter is a faithful account of Bijas or mystic syllables which are the very life of all yōgic arts. It also deals with the Gods and the worlds these syllables invoke; and the benefits and powers like the Siddhis, which those adopting them in meditation, obtain. It is held that the mantras, where-with we pursue our objects of meditation, are vital and efficacious only because of the Bijas they are set with; and also, that the Self, whose form is Ākāśa, is unfolded only by these Bijas.

Yōga Rahasya supports the above in the following words: "The pure Self that from None derives its splendour, is of the form of the atom of Pure Ākāśa. Yōgins believe that the Bijas, which, pure themselves, have been further chastened by sinless penances, secure through Yōga, spiritual heights proper to their own powers. The object of meditation is the potent Brahman, as the Pure, the Attributeful and the Attributeless; and the paramount means of the contemplation of Him is the Mantra. Hear me, Nārada; I do believe that the Bija is the life of all Mantras and Yantras. That is known as the Bija which has been purified in the fire of Yōga, which unfolds the Self within, which is capable of perfecting all striving, which is both crowned by and born of, Brahman's mystic syllable and which has the property of Spōta or primeval sound. Spōta is known as that vibrating, eternal, primeval sound, which changes with no time nor place, is the same, is pure, which ensouls all other sounds and resides in the Self inside, and which is the revealer of Brahman. Sages devoted the Study of the sounds that came out of Siva's drum, call this sound Sabda Brahman, which shines in everything, is eternal and by its own power, unites with everything. In the world of the mind, under the cope of thought, lives the Potter called Mantra, in the spot known as Panchākshara or the five letters; where, out of the kneading of pure Truths he has mixed together, the potter

makes, by power of Japa or chanting, the pot of Brahman in various shapes, over the revolving wheel known as Nārāyaṇa, great, holy, golden, containing twelve spokes, the six cornered figure which is the womb of the triangle, the Bhu and the Pura. This pot is the transcendent Parabrahman living in our hearts. Into these pots that he has made the potter Mantra infuses life with the help of the Bijas. Now hierarchs seize these vivified pots and with them swim across their several seas of Endeavour. In the great ocean of Endeavour, the waters of Dharma, Artha, Kāma and Mōksha swell; its waves are Dvandwa or Duality and Nāna or the Manifold are the gems which hide in its vast depths. Paraprāpti or the reaching to the Higher is only the crossing of this broad main."

So potent are these Bijas, which, together with their Mantras, aspirants learn from hierarchs. These high-souled men proceed to chant them insistently. They then from the perfection of this chanting, get the power of entering nerve channels by means of sound waves. Wedded to the meditation described by the Lord, the paramount instrument of the successful conduct of their several endeavours, they build up in their ennobled minds composed of the Paramāṇu or atom of Suddha or the pure Ākāśa, the image of the Supreme Lord with His Self-evident aspects of the Attributeful, the Attributeless and the Pure. Then, by means of Yōgic meditation of the Bijas which they have learned from their preceptors and consequent acquiring of the control of sound waves, do they infuse and enshrine the Supreme Sakti in this divine image of this own creation. Again, in unshaken contemplation they invest this image with Brahmic attributes. This divine figure is everlastingly the object of their mind's steadfast gaze. The aspirants also perform all actions like Yagnas, etc., that conduce to the securing of such rapt absorption and also aid the perfection of meditation, collectedness and rooted attention. Finally with

the sense of sameness that comes in the wake of knowing the Supreme Self—the Self invested with the blessed and glorious shape which their minds have created and fostered, they acquire the great Brahmic graces and the immortal, transcendent condition of proximity to Brahman.

Yōga Rahasya speaks of the importance and value of Bijas, in a similar strain, thus: "I now describe the image worship of yōgins that strive through meditation. The leaf, the flower, the fruit and water—these are the foremost offerings in image-worship. The leaf sprouts from the seed; out of the leaf comes the flower; behind the flower the fruit ripens and sweet succulence fills the fruit. Now physical exertion is the leaf, Sankalpa or volition its flower and knowledge the fruit thereof, is full of sweet Juice of yōga. Know that water is the immortal juice or Rasa. This Rasa, say the Vēdas, is He the Supreme. Obtaining Him, the wise rejoice and become endowed with the sense of equability; they are able to worship their images according to their several stages of development. Thought on the Self is known as the Bija; this Bija is important as it teaches Self-knowledge". The deities and others invoked by these Bijas are in Yōga Deepika itself described by Nārāyana.

In conclusion, it is proper and well to expect that the even-minded and high-souled Suddhas, who in themselves feel the pulsing of universal brotherhood; who are bent on the up-raising of the worlds; in whose sight, the eternal, all pervading, bliss-like and same Fruit is the constant object; whose watchful care is the consistent finishing of their divers endeavours in life and the adopting of other auxiliary exertions; who, having in its true light, understood Yōga Deepika, enshrine in the core of their hearts, by intelligent meditation agreeing with their own natures, the celestial and blessed image of Him, the Nonpareil; who invest that image with all the Saktis and who

always adore Him by such instruments of worship as the Yōgas of action, meditation and knowledge—that these aspirants will, by the grace of the very Lord enthroned in their hearts, obtain all blessings.

I remain,

The devoted servant of the Sudḍhas,

PANDIT K. T. SRINIVASACHARIAR.

THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4.



OM

SALUTATION TO THE GREAT RISHIS:
SALUTATION TO YOGIS.

YÔGA DEEPIKA—LIGHT ON MYSTIC UNION

WITH

THE COMMENTARY BY SREE HAMSAYÔGI.

CHAPTER I.

ON MEDITATION (DHYANA).

Salutation to thee, O Naradêvâ : also to thee, O Nârâyaṇâ, Ruler of the Baḍareevana, Lord of yôgis.

COMMENTARY.

Now then, we shall explain the various yôga-gâyaṭris (chants) adapted for the use of the worthy members of the Śuddha-dharma-maṇḍala with the respective methods of meditation and beejas (appropriate mystic sounds or syllables). First, Lord Nârâyaṇa spake thus to Bharadwaja on the nature and characteristics of Dhyâna (meditation).

1. Oh great Bharadwāja, I shall tell you about meditation, the root of all prosperity and happiness, by which process, the Great Ones of Śuddha-dharma see the Highest.

2. Meditation is said to be three-fold : namely, (i) On the Attributeful, (ii) On the Attributeless and (iii) On the Absolute. For, by the Self's very nature, its modes of perception are three-fold.

3. On account of the contact between the Self, the seat of cognition and the root of matter, these perceptions are, in order; Pravṛtti (forth-going), Nivṛtti (returning) and Śuddha (of the original state).

4½. O great muni, these become, in order, the chief characteristics of the three classes of meditators. And the mind, the instrument of all creative activity, is also triple in its nature and is classified as the Impure, the Pure and the Brāhmic (transcendental).

5½. Now, meditation is the reflection on an idea, the continued dwelling upon it in the mind differentiated as above. This meditation is the means for reaching the Supreme.

7. The Lord, divinely beautiful; the Supreme seen as the Self in the heart; lastly, Brahman, the cause of all, are, in order, ever the objects of meditation to yôgis, according to their yôgic capacities.

COMMENTARY.

"Oh worthy Bhâradvāja, etc.," Now the following, in brief, is the purport of the above:—

Purusha and Prakṛti (spirit and matter), in their collectivity, is what is known as jagat, as saṁsāra (the ever-moving, the ever-turning, conditional cyclic existence). The Purusha (spirit) is really the Self, the embodied entity, the evolving ego. This ego's perception is three-fold, namely, (i) Guṇa-parā (going forth towards the guṇas, qualities), (ii) Ātma-parā (turned within towards the Self, with guṇas), and (iii) Brahma-parā (directed to the Absolute). Here perception of the jeeva is no other than his cognition. The first is the cognition of the senses together with the qualities of the elements. The second is that intuition which is the means for realizing the Self which is ever stainless, like the petal in the lotus tank (unmoistened by water). The third is the cognition of Brahman, the source and cause of all. Meditation, therefore, should be understood to be the creation in thought of the form or idea of the transcendental, bliss-giving object belonging to each mode of perception: and, in addition, of what would conduce to the continued concentration of attention on the form or idea thus conceived.

Again, there are three kinds of meditation:—(i) on the Attributeful; (ii) on the Attributeless, and (iii) on the Absolute. And the correspondingly perceptual characteristics of the meditator are three-fold:—*pravṛtti* (outward-turned), *nivṛtti* (inward-turned) and *śuddha* (transcendental). The mind, again, which is the basis of meditation, is triple-natured—impure, pure, and intuitive. Also, meditation, from the point of view of the desire aspect of the Self, is three-fold—*savikalpa* (with desire), *nirvikalpa* (desireless) and *śuddha* (transcendent). With reference to the mind differentiated as above, we proceed to define the forms of meditation calculated to secure (to the aspirant) attainment of the desires aimed at, by each, according to his own nature. Gods with their respective accessories; the Self, the effulgent: the Supreme Brahman; these, meditated on, become bestowers of the powers desired. Now we shall show, by some illustrations, the value of each aspirant's attitudes, mental and otherwise, as subserving the purpose of his meditation: (i) "Salutation to Rāma with Lakshmaṇa ever by his side": "He, ever ready, clad in armour, with sword in hand": "The supreme Lord in company with his consort Umā": "O Kṛṣṇa that dwelleth in Dvāraka": (ii) "The Lord who abideth in all (in the heart)": (iii) "Brahman which is truth, wisdom, infinitude".

In the above examples, the reflection on the form or the idea to be cognized and the continued dwelling thereon, have, as their aids, the meditator's own mental equipment and works. It is thus clearly seen that, what are indicated in each of the examples, namely, the activity aspect in "Salutation to Rāma," the desire aspect as "The Lord who abideth in all" and the cognition and

synthesis aspects in "Brahman, etc.," are powerful aids to meditation.

Thus then, the Ego, devoted to action, with his perception directed to the *guṇas*, with purposes worldly and outward-turned, engaging in action, with the mind tossed about by the three wave-like *guṇas* and thereby rendered impure, imagines an object with attributes. He then meditates upon it with an intense fixity of uninterrupted thought, comparable to the continuous flow of oil, and remains immoveable as a rock, in ecstatic *rapport* with the object. This they declare is *saguṇādhyāna* (meditation on the Attributeful). Thus it is said: "The Ego, by thinking upon things that are pure, contracts an attachment for them; from such attachment springs a desire productive of good; from this desire follows unequalled devotion; and therefrom, superior wisdom and from it the fruition of virtuous acts. Thereby he becomes happy. Hence, one who is wise, remains peaceful, unshaken like a mountain though swept over by wind and rain, and engages himself in meditating on the Lord, pictured with appropriate accessories created by his own imagination. Thus freeing the mind of its fickle nature, such a person should meditate upon the Lord in the form of his own choice. This is the *saguṇādhyāna* (meditation on the Attributeful) declared of old by maharshis."

And the *Bhagavad-geetā* shows that, in the same way, those, who think and dwell on impure and sinful objects, make their lot unhappy.

"Man, musing on the objects of sense, conceiveth an attachment to these; from attachment, lust for them springeth; from lust ariseth anger; and that produceth

delusion. Delusion breedeth confused memory ; from confused memory, the destruction of reason ensueth ; and reason destroyed, he perisheth."

Thus it will be evident these two kinds of saṁgha meditation (one well-directed and the other ill-directed) respectively lead to heaven and hell.

Now, turning to another, who is devoted to knowledge, with his perception directed towards the Self, bent on the path of renunciation, mentally free from desire for any objects, performing desireless actions, with a mind purified and responsive only to the divine instincts in himself, he, as eulogised in the Āṭma-geetā spoken by the Lord, conceiveth in his own mind, for the purposes of his contemplation, a form of the size of the thumb to represent the Self that is attributeless and the cause of all. This aspirant, like the Mother Earth, with a nature perfectly balanced, following the methods of meditation appropriate to him as already detailed, dwells on that Self alone, seeking proximity.

This is the nirguṇa dhyāna (meditation on the Attributeless).

Thus it is written : " A man devoted to knowledge, regulating his actions with discrimination born of Sāmkhya yōga, chooses, for his meditation, as the type of his own self, a form of the size of the thumb in the ether of the heart, and with the mind completely cleansed, swayed only by his own divine instincts and bent on the path of renunciation, he meditates on the Lord coupled with all His śaktis—the Eternal Lord who transcends all matter. This is the meditation on the Attributeless, which is always accompanied by action devoid of desire."

Lastly, there is the aspirant of the highest order, who, while fully aware of Brahman's transcendence, still views it as the peerless and unique; he, following the system of meditation prescribed by the Śuddha-dharma with a desireless heart, widening out his mind by the assimilation of the purest (sātvic) particles and keying it up to its highest, images his own Self as the Supreme Brahman, the source of all manifestation, whose embodiment is the infinite cosmos; and, like the solitary crane, he remains moveless, ever engaged in the thought, "All this verily is Brahman," and becomes immaculate, following the course of meditation appropriate to him as explained above. Thus he approximates himself to Brahman. This is the meditation on the Pure or the Absolute.

Again we have it thus: "Discarding all life involving notions of separateness, the sage, with the aim fixed on the Absolute, with the mind rendered Brāhmic by assimilation of the purest elements, abandons all thoughts of high and low and by yôga, identifies his Self with Brahman. Thus he meditates on the Supreme, in this pure form creative of the Brāhmic state (of being at one with all)."

Having thus expounded the subject of meditation in full detail, (the Lord Nārāyaṇa) proceeds to indicate the benefits that flow from such meditation.

8. Just as men secure great results as the effect of their action, so, by meditation, can they attain to conditions spiritual with powers to wield.

9. Men, spiritual beings, and the Tri-moorṭis (the three Lords) themselves and still others—all become, through meditations alone, possessors of great powers.

COMMENTARY.

"Just as man," : Just as men, by activities such as agriculture and the like, pursued according to their bent and ability, secure desired results, so also, according to the nature of the object meditated on, spiritual conditions and the powers that go with them are reached through meditation. From the statement that spiritual conditions with their concomitant powers come through meditation, we see clearly that Śakti alone is the source from which, one and all in the world derive the powers they wish to wield. The ways of acquiring these powers are pointed out with reasons and explanations in the dialogue between Nāraḍa and Rāhu in the fifth section of the chapter on Dāsas, in the Anusṭbāna-chandrikā.

The import of the above again may be thus stated:—The goddess, the supreme Śakti, is the all-transcending and all-pervading Parabrahman's potency of infinite becoming; with Her as the instrument, the Self, which is Parabrahman manifest, and the embodiment of all divine knowledge, seizes that root-element which is congenial to His nature and evolves out of it twenty-four different kinds of elements. This development is solely atomic. We also see that the properties of Mahat and other elements are due only to the union of the Self with them. It will thus be known that the potency of the Self alone imparts to the elemental substances engendered with qualities, the faculty of

becoming efficient means of acquiring all powers. Therefore, the aspirant, with a view to infuse his own power into all the elements, resorts to reflection. This process of reflection is five-fold, as bearing on powers and possessions, on knowledge, on aims, on action and on the Brahman. The thought "This is pleasurable" is of the first kind; the thought "This is the science of the knowledge of the pleasurable," is of the second; the thought "This is the way to pursue the particular end in my view," belongs to the third; and the thought "Such is the precise mode of acting which will produce the particular result desired," falls under the fourth. Threading through these four, is the fifth, the thought on Brahman, all-effective and capable of developing every power. This thought on Brahman alone is spoken of as meditation (*par excellence*).

From meditation on the Attributeful, there develops the power of the Self in all the elements, in the shape of their respective properties. From meditation on the Attributeless, grows the unique power of the Self; and from meditation on the Absolute is attained that eternal Brahma-śakti which is the fount of all. Therefore, to those bent upon the achievement of life's great aims, it is meditation alone, in one or other of its three forms, which bestows the potent spiritual conditions which the aspirants are qualified for; and solely by meditation, individuals attain to the status of hierarchs such as the Three Lords and the like.

"Spiritual beings."—From the same (meditation) all of us, having reached the effective spiritual condition, become qualified for knowledge and study, for the aims they

suggest, for the activities that would work out such aims and for the enjoyment of the resulting fruits.

Here in point is the following: "By meditation, the mortal man acquires bodily purity productive of happiness; it also makes him long-lived and possessed of power among men; furthermore, it gives him strength of frame, vital energy, alertness of mind and resourcefulness, youthfulness and beauty of form and penetrating intuition; nay, all prosperity, fitness for the six functions, position of respect in the world, and in short, all that is desired. He is even able to recollect former births; and of this there is no doubt. Brahma, Vishnu, Rudra and others, powerful among the gods, attained to the status indicated by their names through meditation alone. Likewise, all actions that bless the world derive their efficacy from meditation only. All creations, giving joy, are effected by meditation; and the noblest among men become wielders of Brāhmīc power through meditation only. To all, yōgius, devotees, ascetics—meditation in the three forms of the Attributeful, the Attributeless, and the Brāhmīc, becomes the bestower of every aspiration."

Such is the detailed description of the fruits of meditation. Having thus recounted them, He proceeds to emphasise the importance of meditation itself, as being the most potent means of securing success and prosperity.

10-10½. Reaching the feet of God, Peace, Liberation, Supreme Bliss, Perfect absorption of thought, and the Brāhmīc state of seeing Brahman in all: these are accepted as the highest ends, all of them being, in point of fact, identical in nature and essence.

11-11½. For their attainment, the true knowledge of the Self, in combination with mystic syllables, is superior to mere action devoid of noble devotion.

12-13. Even better than such knowledge is meditation on the Self, which is the very means for rendering that incipient knowledge full and complete.

14. And only that complete knowledge leads to Peace and Happiness. Therefore, meditation on the Self alone is the best road to the achievement.

**Thus ends the First Chapter of Yoga-Deepika,
on Meditation.**

“Reaching the feet of God”:—The highest reward to those striving after life's great ends is spoken of thus:—by seekers of Brahman by the path of devotion, as “proximity to the lotus-feet of the divine Nārāyaṇa, Lord of Lakshmi, or the divine Eśvara, the consort of Umā”; by seekers of Brahman through austerities as “Peace”; by those still on the Path of Forthgoing, as “Liberation”; by seekers through pure knowledge, as “Supreme Bliss”; by yōgins, as “the state of ecstatic meditation”; and by those who have grasped the essence of the science of Brahman, as the “Brāhmic state or seeing Brahman in all.” For the achievement of such ends, it is the Lord's opinion that the supreme means is meditation, since the knowledge of the Self alone

imparts to action the requisite characteristic of noble devotion. Further, it is understood that meditation alone serves to perfect such knowledge. Hence, the importance of meditation becomes established by its being the sole means to the attainment of life's great aims.

To the same effect is the statement in the Geetā :—
 “ Knowledge is superior to mere action ; meditation is higher than knowledge ; above meditation stands renunciation of the fruits of action ; and peace follows such renunciation.”

Here the term ‘ knowledge ’ means knowledge of the Self ; practice without devotion is ‘ mere action.’ Devotion is but the true knowledge of the Self perfected ; and ‘ renunciation of the fruits of action ’ imports that practical process which brings about the complete realization of the Self. It is thus settled that meditation is the most important and the chief of the means.

N.B.—The meaning seems to be that yōgic practices, without a true intellectual comprehension of the nature of the Self, avail little ; that those practices, with such comprehension and aided by the use of mystic syllables, enable the aspirant easily to unfold the powers of the Self which are potential in him ; that such unfoldment is complete only through meditation on the Self. In other words, the use of mystic syllables by the aspirant in the course of his practice, serves as an actual and efficient help towards the unfoldment of his potential spiritual powers in the incipient stage, while meditation is the only road towards their complete achievement and the full realization of the Self by him.

Thus ends the first part of the commentary
 of Hamsa-Yogi on Yoga-Deepika.

CHAPTER II.

ON ARTS (VIDYAS)

Having thus described, in general, the nature of meditation, with its accessories and uses, the Lord proceeds to explain, in particular, its application, with reference to the intrinsic nature of the yôga-gâyaṭris in vogue among the worthy members of the Śuddha-dharma-maṇḍala and with reference to the diverse classes among them ; and begins with the dhyâna for the practisers of the yôga-gâyaṭri according to the Śwêṭakêṭu method. (N.B. Dhyâna seems to be the technical expression for a description of the object meditated on by the aspirant.)

15. Oh, worthy Bharadwâja, the dhyâna for practisers of the yôga-gâyaṭri set forth in the system of the high-souled Śwêṭakêṭu is the following :—

16. "I meditate on the eternal Lord who is Absolute, Knowledge, whose form is pure light and whose abode is the region of pure thought."

COMMENTARY.

"Oh, worthy Bharadwâja:" The meaning is this :— I meditate on the Supreme Lord who is ever and everywhere of the form of one partless knowledge, bodiless (transcends limitations of time and space), who shines by his own light and is all-pervading and in whom are lost the distinctions of similarity, dissimilarity and differences *sui generis*. This is what is called meditation on the Absolute. Although by reason of the impersonality

of Parabrahman, the object meditated on in this form, the masculine denomination thereof would be open to objection, yet it is to be understood that such description is allowed by way of license according to the traditions of upāsakas (meditators), because, though Absolute in itself, still it is the subject for meditation.

Thus meditating, the practisers of the gāyātri unfold in their nature, the Brāhmic power and seeing the Eeśvara (the Supreme Ruler) in their hearts, become adepts in the practice of their particular method.

The Lord next states the yōga-gāyātri for the followers of the Śwētakētu, doctrine.

17. Listen, I now give the Mahāvidya (great art) of Śwētakētu, by which humanity reach the Supreme, the imperishable abode. Ōm, Am, Hreem, I meditate on the nature of Brahman, Ōm.

COMMENTARY.

Ōm, means that which is attended by Boundless Bliss, describable only by 'Not this, Not this'; Am means the Self which is eternal in all the conditioned existences, which is the cause of all creation, preservation and destruction, and the root of all bliss, which is stainless as the petal of the lotus floating in water, the cognition of whom dawns from the mystic syllable Am, which is denoted by the letter A and which is Brahman manifest; Hreem means, Him, the pure Essence, not different from the Supreme Brahman in form and nature. 'I meditate on': means, I attain to

the proximity of Parabrahman. Though *Sālōkya* (the attainment of the world of the Lord), *Sāyujya* (that of union with Him), *Sāroopya* (that of similarity to His form) are all spoken of in Scripture as desirable ends for aspirants, still, knowers of Brahman hold that *Sāmeepya* (the attainment of proximity to Brahman) is higher. This has been asserted in the dialogue between Nārada and Rāhu: "Among those attainable human aims, securable by liberation, proximity to God is specially the highest; the happiness thereof is much extolled."

The meaning of each of the mystic syllables *Ōm*, and the others is well expounded in *Anushthāna Chandrikā* in the chapter on mystic syllables, thus:—The monosyllable *Ōm* represents Brahman; the Self, growing out of It, is denoted by the letter *A*; *Ha* is again the self; *Ra* expresses all-conditioned existences; and the syllable *Ee* negates conjunction of the Self with the Not-Self, out of which evolve conditioned existences. The wise ascribe this seeming conjunctiveness to the triple-natured Not-Self or the Great Illusion; and the sound *Ma* declares their oneness in Brahman". Thus should they throughout be understood.

Thus closing the description of *Aṭma-gāyaṭrī*, the Lord passes on to deal with *Śakti-yōga-gāyaṭrī*.

Ōm, Aim, Kleem, Sowh; I make obeisance and surrender myself unto the Goddess, the potency of Brahman, the bestower of all powers, and the means for reaching Brahman.

COMMENTARY.

Ōm etc., The meaning is this:—*Ōm* means the Śakti, that Boundless Bliss describable only by 'Not this, not this'; *Aim* is She, the Eternal, present in all the selves, the cause of all knowledge, creation, preservation and dissolution, the root of happiness in all cyclic life; inseparable from the Self as sun-light from the sun; also it is She the Gñāna-śakti (cognitive power of the Self) the realization of whom dawns from the mystic *Aim*. *Kleem* is She, the most enchanting among all enchanters, the subduer of all, the bestower of every wish and manifest through the mystic *Kleem* ; also She, the desire and activity power (Ichchā and Kriyā-śakti) of the Self, abiding in all the three states. *Sowh* is She of immortal nature, the bestower of immortality, accessible through the mystic *Sowh*, of immortality-rays (phases), the Self's immortal power, the giver of the eight siddhis, Anima and the rest, and the means for the attainment of the highest human aim of proximity to Brahman ; unto such a goddess, who is the potency of Brahman, do I yield myself.

Having so far dealt in detail with the Ātma-yōga and Śakti-yōga-gāyaṭris as laid down in the system of Śvētākētu, the Lord takes up that of Dharmakētu.

18. I shall now give you the doctrine of the⁷ divine Dharmakētu, the benefactor of women and the spiritual Teacher and guide of all classes and castes.

The Lord goes on to enunciate the dhyāna :—

19. We adore the Self growing out of the Brahmākshara (the letter of Brahman) and shining forth through the pure crystal—the Root Element—in multiform ways, together with the śāktis.

COMMENTARY.

Here 'clear crystal' means the root element, the source of all cosmos, represented by the second letter *U* in the Praṇava; 'shining forth':—is the revealing of the Self in the root element as life. This is what *U* denotes; and it has been said, "Know that the clear crystal denoted by *U*, the second of the letters in the Praṇava, is the seed of all the worlds." "Growing out of Brahmākshara,"—the Brahmākshara is *Ōm*, the origin and source of That (Self) denoted by the letter *A*. 'With the śāktis':—the three śāktis of Gñāna, Iohhā and Kriyā: 'in multiform ways':—manifesting in many shapes, human and divine. 'Self' is the Lord in the heart. Adoro:—I meditate on, seeking proximation. This is meditation on the Attributeful.

Next the Ātma-gāyatrī:—

Ōm, *Am*, I meditate on the Self, the Universal.

COMMENTARY.

Ōm as before is the Parabrahman. *Am* is the Self, manifest through *Am*, the eternal, the universal the all-ensouling life: 'I adore' (*vide supra*); in other words, the gāyatrī means, "I adore the Self, immanent

in all the worlds, the Ruler, Parabrahman, manifest and imaged in the cosmos."

Next the Śakti-yôga-gâyaṭri :—

Ôm, Hreem, I surrender myself unto the śakti of Brahman.

COMMENTARY.

Ôm is She born of Parabrahman. *Hreem* is She who reveals herself through the mystic *Hreem*, the śakti of Brahman, the bestower of all powers; unto such an One, who is the means of the attainment of all powers, do I surrender myself.

Having thus expounded the Dharmakêṭu-yôga-gâyaṭris and their methods, the Lord, in order to enunciate those of Bhadrakêṭu, begins with the appropriate dhyâna :—

20. I enshrine in my pure heart, the Supreme God who is Knowledge, of image celestial and blessed, the Maker of all the worlds.

COMMENTARY.

'Who is knowledge' or comprehensible only through knowledge.' 'Of image,' :—whose body is purity and blessedness. 'Supreme':—because of his being nearest to us; God, the self, the boundless bliss. 'Pure':—undefiled by evil attachments. 'Heart':—the ether of the heart. This too is meditation on the Attributeful.

Now follows the Ātma-yôga-gāyatri :—

Ōm, I adore the One Self, the Root of all, the eternal, the differentiation originating in the wish of Parabrahman ; though Attributeless, yet sharing all qualities, and dazzling as a crore of suns ; the effulgence milk-white, the Bodiless and Unconditioned, the Absolute, seated in the ether of the heart ; Brahman itself, symbolized by the mystic syllable *Am*.

COMMENTARY.

"The root of all" :—the source from which is derived the fulfilment of all human ends compassable by cognition, desire, activity and their summation ; 'eternal' :—ever-lasting or everywhere changeless by nature ; 'though Attributeless' :—though in itself free from the differences of being and non-being, 'all qualities' :—incident to being and non-being ; 'dazzling as a crore of suns' :—the corresponding Samskr̥t expression in the text may also be taken to mean the Divine form seated in the heart of the solar orb, who rules the worlds ; 'the effulgence, ' :—is the radiance pure, or the splendour of divine beauty, in which revel the Paramahamsas (sanyasins of the fourth order) ; 'the bodiless and unconditioned' :—transcending limitations of space and time ; 'the Absolute' :—attainable by Brāhm̐c contemplation ; 'seated in the ether of the heart' :—found seated in the heart when unlocked by yôga ; 'Parabrahman itself' :—the text here means the representative of, or embodiment of, Parabrahman ; 'the one Self' :—is the secondless or the chief : 'symbolised' :—means the mystic form evolved

out of the beeja (seed-letter) *A*, in the body of *Pranava*; 'Self':—is that person spoken of in scripture as *Ātman*.

The Lord Kumāra, speaking of the same to *Prāchêṭasa*, said: 'The root of all':—the causer of all successes and achievements in *yôga*; 'the eternal':—he who pervades subtly, like a thread, the universe of five worlds, each seven-fold subdivided; 'the differentiation':—the corresponding word in the text may also mean pre-eminently distinguished by its Parabrahmic nature; 'though Attributeless':—though indivisible in itself, yet the substratum of such appearances as gods, men and the rest. 'dazzling':—here the equivalent Samskr̥t '*kôṭi*' means the passage in the spinal column called *Sushumnâ nâdi*; '*Sooryaprakâśam*' refers to the light shining in the aperture called *Brahmarandhra* at the top of the head and connected with that passage described by the mystic syllables *Kshee* and *Ram* connected with the *Sushumnâ nâdi*. '*Nirupadbhikam*' means, connected by the mystic syllable which negates conditioned existence; 'the pure':—the stainless; 'seated in the heart':—seated in the form of the size of a thumb at the top of the lotus of the heart. '*Brahman itself*':—*Sacchidānandam* (the Supreme Self in its aspects of activity, cognition and bliss); 'the One':—pre-eminient by reason that adoration is to be directed towards him; 'the Self' the supreme Self described in the *Purusha-sookṭa*, of the *R̥g-vêda*.

The Lord passes on to *Prakṛti-yôga-gayaṭri* (the chant descriptive of the self in union with the Not-self).

Ôm, I propitiate the Unborn, the One Goddess, the three-qualified, who is attended

upon by all other goddesses and is bright as a crore of full moons ; who takes all shapes : the ubiquitous ; the self-manifest, the bodied and conditioned, glorious in the possession of all blessed attributes and symbolised by the mystic *Aim*.

COMMENTARY.

'The three-qualified':—having the qualities *satva*, *rajas*, and *ṭamas*, (rhythm, motion, stability or equilibrium); 'attended by the other goddesses':—the many *śaktis*; 'taking all shapes':—en-souling numerous and varied forms; 'ubiquitous':—from being Brahman's body; 'self-manifest':—embodying the Self; 'conditioned':—subject to the limitations of space and time; 'symbolised by the mystic *Aim*':—which stands for the manifestation of Parabrahman's *Gñāna-śakti* or (cognition-potency); 'the one':—the other than the self; 'the unborn':—is the eternal *prakṛti*.

Now the Lord turns to the enunciation of the *Parabrahma-yōga-gāyatri* (the chant of meditation on Parabrahman).

Om, I adore the Parabrahman symbolised by the mystic *Hreem*.

COMMENTARY.

In this connection, the Lord *Sanaṭkumāra* spoke to *Kauśika* as follows:—"Learn, reverend sage, the art of knowing Brahman ; the art which the Lord *Nārāyaṇa* taught for the general good of humanity to the hierarch

Bhadrakêtu of perfected powers and the dweller in Antariksha (the middle region). The unborn, imperishable and all-natured monosyllable *Ōm*, connotes Parabrahman which is neither being nor non-being. Though this Parabrahman is transcendental, yet the concept thereof contained in the mystic *Hreem*, which connotes the Self, the Not-self, their interplay and severance, admits of being meditated upon by all. Thus shalt thou meditate upon that Brahman. Hence, the above text means 'I meditate upon Him defined by the mystic *Hreem*.' "

Having explained the *gāyatri*, the Lord thus extols the doctrine of Bhadrakêtu :—

21-22. Oh, Bharadwāja, verily, I assure thee that all the yôgins of Śuddha-dharma-maṇḍala, near or far, practising this *gāyatri*, long ago taught by me to the sage Bhadrakêtu, will attain in this Kali-yuga to high states through my grace. This truth I declare unto thee.

Concluding the Bhadrakêtu doctrine, the Lord commences that of Vāmadêva.

I shall now state the Vāmadêva system together with its inner meaning, by which all yôgins have obtained unsurpassed yôgic powers.

COMMENTARY.

'Unsurpassed':—because this same system brings power and success to all in every age.

Now the dhyāna :—

23. I enshrine in my heart the One, the Pure Radiance, the Self, which is at once the Bodiless and the Embodied, together with all the śaktis.

COMMENTARY.

' The Pure Radiance ' :—the exceeding Light that outshines the sun, the moon and fire ; ' Bodiless ' :—means beyond all measure ; ' Embodied ' :—appearing in forms celestial and blessed, assumed at will, to accord with the cognition and imagination of the many meditators of diverse varying natures ; ' together with all śaktis ' :—the four śaktis that form the means of achieving these great ends of life which every aspirant, following the promptings of his individual bent, yearns after. ' the One ' :—(tam in the Samskr̥t) is He, the Purusha devoid of differences of the middling and the best, the non-neuter, Parabrahman's aspect denoted by the neuter pronoun ' tat ' ; ' Self ' :—the Lord, the nearest to us and thus the bestower of all success.

Hence, the fitness of the worship of the Self alone, from its being nearest to us all ; and this finds support in the following words of the sage Nārada :—

" Let all meditate on the Supreme Lord, seated in the lotus of the heart near within us, the Beloved, the Bestower of every prosperity, the dearest of all friends, the Master, the Self and the Causer of all ; most easy of access to his adorers, omnipresent and all-shaped, the Deliverer from the bondage of past actions."

Next the Lord enunciates the Paramâṭma-yôga-gāyatri (the chant of the Supreme Self).

Om, I meditate on the One, dazzling as a crore of suns, the Effulgence milk-white, the Bodiless and Unconditioned, the Absolute, seated in the ether of the heart, Brahman manifest, the Self, the One, symbolised by the mystic *Am*.

COMMENTARY.

Here the term 'kôti' (crore), from its eighth place on the scale of powers, refers to the eight mahâṭatvas (great elements); hence, 'kôti-soorya-prakâśam' means the radiance of the spiritual Sun shining forth in them (elements). This is thus explained; The Self, the Purusha, stands stainless, lustrous as the sun, pervading the worlds of the five elements, the world of the mind, and of intuitive cognition, in the plane of the Mahat and the world of the concept of the *I*. These—the five elements together with the *I-ness*, the mind and intuition—are the eight eternal ṭatvas (elements); and each blooms by itself, developing distinctive properties, peculiar to its nature. 'Effulgence':—the equivalent Samskr̥t may also mean the immortal nature; 'the Bodiless':—is that beyond matter; 'the Absolute':—is the pure essence, whose form is knowledge; 'the One':—is the Absolute: 'symbolised by the mystic *Am*.':—by the letter *A*, the first in the Pranava, Brahman's mystic syllable; 'Brahman manifest':—is the representative or the image of Parabrahman in cyclic existence; 'the Self':—the deity so spoken of.

Now the Aparātma-yōga-gāyaṭri (the chant of the lower Self).

I meditate on the Self, bright as a crore of full moons and taking all forms, omnipresent, the embodied, glorious in the possession of all blessed attributes and symbolised by the mystic syllable *Vam*.

COMMENTARY.

'Crore':—Kōti the Samskr̥t, means the universe strung together by the divine will; and the lustre, hence, spiritual; and it has been said "The crore of full moons is held to be creation embodying the divine will; and this creation has its sixteen phases by reason of the sixteen aspects of the divine will ensouling it. The Scripture calls the Self the sixteen-phased; and it is this Self, veiled in matter, that yōgins adore"; 'taking all forms':—ensouling elements, gross and subtle; 'omnipresent':—ever-lasting; 'the embodied':—in forms divine, human and the rest; 'glorious':—possessed of auspicious qualities, conferring happiness as desired by each meditator; 'symbolised by *Vam*':—which is formed by the coalescence of *U* the second letter in the Pranava, Parabrahman's mystic syllable, with *A* (the first therein). The syllable *Vam* results, according to grammar, from the combination of *U* with *A* following it. Hence too the statement that the Self, as pervading cyclic existence, is an object of meditation.

Next the Lord goes on to Paramātma-parabrahma-yōga-gāyaṭri (the chant of Parabrahman considered as the Supreme Self).

Ōm, I meditate on the pure Radiance possessing the great śakti (supreme potency) and of immortal nature, the Brahman designated as *Ṭat*, *Sat* and *Ōm* and symbolised by the mystic *Hreem*.

COMMENTARY.

“The intangible, incomprehensibly grand, unattached, untainted, and all-pervading, the life universal, the eternal, the object of cognition only and the causer of it—this, higher than the highest, is spoken of in Scriptures as pure Radiance”; in other words, the radiance so described is the distinguishing mark of Brahman's nature. The above chant in its prose order is to be understood thus:—*Ṭat* refers to the pure radiance, *Sat* to the state of its alliance with the great śakti and *Ōm* to its immortal nature. Accordingly the three syllables *Ṭat*, *Sat*, *Ōm*, all denominate Brahman; and we find the Geetā saying “*Ōm*, *Ṭat* and *Sat* are the three names defining Brahman; hence, of yore, their predominant use in the védic hymns, the Brāhmaṇas and sacrifices”. From this we notice that, when Brahman is denoted by ‘*Ṭat*’, the reference is to its aspect of pure radiance; when by ‘*Sat*’, there is implied the special aspect of its union with the great Śakti; and when by *Ōm*, it is Its immortal nature that is connoted. The Scriptures lay down that *Ṭat*, *Sat* and *Ōm*, respectively mark Brahman's pure state, Its creative aspect and Its aspect as the object of meditation; and even in the fourth aspect (which transcends these of purity, creation and adorability), *Ōm* is the current symbol. Now this fourth aspect of Brahman is but Its standing in Itself (Its own ineffable state) and there is

the saying "This letter *Ōm* is the Universal as also its expression. All that has been, that is and will be, is *Ōm* merely ; likewise, what transcends past, present and the future, is no other than *Ōm*". The secret teaching of the Scriptures is this:—The past corresponds to the pure state ; the creative aspect to the present ; immortality to the future ; and that is the fourth aspect which comprises the three, assumes all forms and overruns all limitations. And therefore, '*Tat*' is the pure radiance, so named ; '*Sat*' is the aspect of the union of this radiance with the accordant great Śakti creating the worlds and inseparate from Parabrahman ; *Ōm* refers to the immortal nature, devoid of the diversities (of separateness). As expressed by Nārada, "The wise call that immortal in which the differences of being and non-being are absent, which is the plenum, the eternal and the unchanging. The second *Ōm* in the text is the letter marking the fourth aspect ; the symbol *Ilreem* indicates the corresponding śakti.

Now the Paramātma-śakti-yōga-gāyatri (or the chant of the Śakti of the higher Self or Self standing by itself, apart from matter.)

Ōm, I surrender myself unto the Goddess, bright as the autumnal full moon, the fountain-head of all the methods of contemplation of the Divine, the Youthful, the lovely in the three cities ; who rules the six-angled world and is symbolised by the mystic *Aim*.

COMMENTARY.

'The autumnal moon':—is the pure mind ; and the meaning here is :—This Śakti shines united with the Self, just as the purified mind brightens up in the compelling presence of that Self maturing through meditation on the Attributeless ; 'fountain-head,' :—since this Śakti is the goddess that inspires all such methods. The details as to the six angles where this Śakti presides are thus discussed :—" *Hreem*, *Śreem*, *Kleem*, *Aim*, *Kreem* and *Sowh* are the names of the six points spoken of by Janaka and others as the six centres. Some say these themselves exist in the body with their several mystic syllables ; others, yōgins that meditate, contend that these are found only in the ether of the heart ; while, there is also the opinion locating them in Brahmarandhra, the flower of the Sushumnâ (spinal cord). The established conclusion, however, is they exist in all the three places. The seats arise from the six conjunctions of the twelve hypostases which—oh ye, the best of the twice-born—are explained by Nârada. The first is the bindu (the dot), the last, the visarga (the last of the vowel series in the alphabet) ; *Aim*, *Ka*, *La*, *Sa*, *Ra*, *Sha*, *Ha*, *Ee* and *Au*—these are the nine from the second to the tenth ; the eleventh is the hidden *A* which lies merged in the two *Sowh* and *Aim*, occupying the first place in the one and the second in the other. The six conjunctions thus ensuing constitute the world in question ; Prâṇava is considered as the three-pointed or the triangular ; 'angle' :—here indicates the number of the letter ; and such centres are countless in this world supreme."

To continue, the śrutis (Scriptures) declare that the all-causing Gñâna-śakti herself dwells in every one of

these letters or points of junction ; it is She who exists in that very Self which *A* symbolises. Thus, according to grammar, the conjunction of *A* and *Ē* with the dot super-added, gives the complete *Aim*. In short, 'occupying the six-angled world,' is but the śakti's inherent presence in the Praṇava, the mother-syllable of all mystic letters. 'The lovely in the three cities':—the celestial śakti of him who is the Lord of the three cities *A*, *U*, *Ma*, the Supreme Brahman ; or the Queen reigning in the three cities of Praṇava. *Aim* ;—evolving from *A* the first letter of the Praṇava. Youthful:—the Self's Gūṇa-śakti with the name *Bālā*. 'I make obeisance':—I seek shelter as one of the order of *Dāsas*, etc.

Next the *Aparātma-śakti-yōga-gāyatrī* (the chant of the śakti of the Lower Self).

I make obeisance and surrender myself unto the Goddess (Śakti), of gladdening splendour, the most enchanting of all that enchanteth, the causer of all subjection and dwelling in the lunar orb ; the immortal, the bestower of all blessings, symbolised by the mystic *Kleem*.

COMMENTARY.

'Of gladdening splendour':—Radiance enjoyed in contemplation by meditators working for desired powers. Having thus indicated the glory enjoyed mentally, he speaks of the Śakti as the universal enchantress, referring to her visible beauty. The reward of such contemplation is adverted to in the description of the Śakti as the causer of all subjugation (*i.e.*), the bestower, on her

meditators chiefly, of the power of swaying gods and men. By the assignment of the lunar orb as her place of residence, is suggested her ability to quench every thirsting wish of the devotees. 'Immortal':—all protecting, by reason of the power flowing from her own immortal nature, of conferring on her devotees perpetual life and the means of all enjoyment; or, enjoying perpetual youthfulness; hence also the description, 'the bestower of benefits.' In another view, she who is the Kriyâ-śakti of the Self represented by *Ka* and the Ichhâ-śakti represented by *Ma* sprung from *Kleem* born of the will of Parabrahman, connoted by *Pranava*. To this Goddess, the beloved mother, 'I make obeisance.' *Kleem* thus denotes the different aspects of Kriyâ and Ichhâ-śaktis of the Self. As Nārada himself tells us:—*Ka* is the expression for the Self's Kriyâ-śakti; *La* refers to the Self's Ichhâ-śakti; and *Ee* is the Brâhma-śakti in both; while *Ma*, importing Brâhmic nature, is the crown of all. Thus the Lord himself later on points out that *kâma* (desire) is the Self.

Next he proceeds with the gāyatrī of the śakti of Parabrahman considered as Paramâtma (the Supreme Self).

Om, I, immortal and ever young, make obeisance and surrender unto the Brahma-śakti, the Immortal radiance and the Immortal-natured, symbolised by the mystic *Sowh*.

COMMENTARY.

'Immortal radiance':—radiance ever-lasting and uninterrupted; 'the Immortal-natured':—the eternal

boundless bliss itself; 'symbolised,' :—dawning through the immortal mystic syllable that is appropriate to Parabrahman. 'I, immortal and ever young' :—I, no other than the Self.

Having thus explained the Vāmaḍēva system, the Lord Nārāyaṇa goes on to the system of Vasishtha :—

25-27. Listen unto this method, conferring liberation, divine, ancient and having yōga as the womb, the method that was prescribed by me for those persons who have been ignorant of the above prosperity-giving arts, but whose hearts, when death draws near, yearn for the knowledge of the Śuddha-ḍharma, the means of attaining the highest—that method which the divine Vasishtha sedulously practises.

COMMENTARY.

Ignorant :—all their life.

Next the ḍhyāna :—

28-29. Oh worthy Bharadwāja, here is the ḍhyāna in this method. I meditate on the Absolute, the Supreme Lord, the light all-compassing, grasped in the Brahmic mind, the best, seated in the lotus of the heart, the great and beyond darkness, all-transcendent and of all forms.

30. Contemplating on this Parabrahman the causer of all causes, the wise man should, in his mind, brood on this divine art of yôga.

COMMENTARY.

The sense here is, that one should meditate on what has been described, following the rules laid down by the Lord in the Prâṇâyâma-geetâ.

Next the Brahma-yôga-gâyaṭri :—

Ōm, Śreem the source and cause of the universe, I meditate on, *Ōm Śreem*.

COMMENTARY.

Ōm the Parabrahman; *Śreem* :—that Brahman's appropriate divine śakti. 'The source and cause of the universe':—the universe which consists of animate and inanimate forms, many and varied. *Ōm* :—the symbol letter of Parabrahman; *Śreem* :—the symbol letter of that Brahman's śakti.

That which is to be meditated on at the hour of the final quitting of the body and the appropriate mystic syllable are given in the following stanza of the Geetâ :—
 "He attains to the highest state, who quits the body chanting the Brâhmie monosyllable *Ōm* and intent on *Mâm*. The idea here is thus expanded :—Anxious to rise to highest spiritual states, the aspirant, on the eve of dissolution, utters the single word *Ōm* standing for universal consubstantial pervasion; having pondered over its divided aspects and meditating at the same time on the Parabrahman and Its Śakti *Mâm* he relinquishes

his body, the vehicle for the experiencing of the karma to be worked out in the particular life. Such an aspirant plants his feet on the path of proximity to Brahman. Now though *Ōm* in itself involves meditation on Brahman and its inseparable śakti, yet should *mām* the syllable of that śakti, be as much meditated on, since it is expressive of that śakti as a distinct object of meditation. As to why the letter for *mām* has not been indicated as was by *Ōm*, no such question need be asked. This latter, however, has not the same sweep of application as *Ōm* possesses. For, the Lord's opinion is, that the aspirant's wish is fulfilled by meditating with one or other of the many mystic syllables of the śakti in question; and so none of them has been selected for special mention. To say that *mām* refers to the Lord Kṛṣṇa or higher gods, is not right, owing to the inadvisability of coupling with the limitless *Ōm* any such limited manifestations. Nor does *mām* refer to the Self in the context; for, meditation on *Ōm* is necessarily meditation on that which is beyond the Self—the Supreme Self.

In the stanza quoted above, 'akshara' means mystic syllable. Many are the mystic syllables for Brahma-śakti. Being of opinion that any one of them may be used, *Śreem* has been introduced in the Vasiṣṭha system.

The Lord Nārāyaṇa, after speaking on the different Yôga-brahma-vidyās with prescribed courses of meditation, concludes the discussion as follows:—

31. Thus have the gâyaṭris, with the courses of meditation, been enunciated; and

they that practise these with true devotion obtain great happiness.

End of the second chapter of Yoga-Deepika.

COMMENTARY.

In 'great happiness' are included, according to the deserts of the aspirants, the highest powers, namely, the Brâhmîc powers of creation, preservation and the like.

End of the commentary of Sree Hamsa-yogi on the second chapter of Yoga Deepika.

CHAPTER III.

ON MYSTIC SYLLABLES (BEEJAS).

32. Oh, the Shining among the shining Ones, Ruler of worlds, Ancient and best of Purushas, now in their true significance do I know the gâya^{tr}is laid down according to Śuddha-dharma.

33. Do mystic syllables possess power? Why are they used in meditation? What harm without them will accrue to the practice of yôga?

34. Who are the gods they invoke? What are the worlds of those gods? What is the life led by entities of mixed nature in those worlds?

35. What, indeed, is the supreme meed of those who, in the practice of yôga, resort to

the use of mystic syllables or what the spiritual conditions they will reach? Oh thou, that art blessed, explain, I pray thee, all this unto me.

COMMENTARY.

Bharadwāja, to whom all the above has been addressed, desirous of understanding the benefits likely to accrue to the meditators who use the beejāksharas, questions the Lord as to the potency of beejas. 'Mixed nature':—souls with impure particles inhabit regions where such natures predominate; pure souls, likewise, dwell in their appropriate worlds; and souls of mixed nature lead a divided existence in different worlds.

The Lord replied :—

36. I myself, Oh great among the self-controlled, have a mind to speak of them. Listen, Bharadwāja, to what you will gladly hear.

37. I shall now state, in proper order, the principles of the power of mystic syllables, capable of producing self-knowledge, divine, developing powers, practisable by Dāsas and having specific potencies.

37½-38½. A is the eternal Purusha or Self, subject to embodiment, called jeeva, the embodied entity, by the wise knowers of scripture.

38½-41. The disciple of the Dāsa order, purified in mind, should, by superior devotion and praiseworthy service, strive to know the purusha or Self, denoted by *Am* made up of *A* and *M*, and sung of in the *Ātma-geetā* and spending some time absorbed in the contemplation of the Absolute, persevere further on the onward path.

COMMENTARY.

The Lord suggests that the knowledge descriptive of the powers and other properties of mystic syllables, varies in accordance with the stages of the disciple of Dāsa and other orders. 'Contemplation of the Absolute':—is meditation as ordained in the codes of the *Śuddha-dharma-maṇḍala*.

Now he proceeds to deal with the first *Ōm* (*Ōm* at the commencement):—

42. Know the three constituents arising out of the divided aspect of the letter *Ōm*, and serve and adore the first of them (the Self).

43-44. Dissociating himself from the three-qualified element of matter which is the Self's embodiment and bondage, the aspirant, ever equable in all conditions, rises to the *Tēertha* order by the practice of *Mātrka* and other high meditations—the *Mātrka* meditation being that by which telepathic powers are acquired.

COMMENTARY.

The three constituents are the Self, Matter or the Not-self and the Supreme Brahman. The matter element connoted by *U* is where the three qualities *satva*, *rajas*, and *ṭamas* have their play. 'Dissociating from' :—by the real understanding of That which is eternal and the cause of all, the Parabrahman.

Next, he describes the mystic *Hreem* that proffers liberation from the above mentioned bondage by and in *guṇas*.

45. The mystic *Hreem* is the emancipator of the self, the first constituent ; it is spoken of as the śakti-praṇava or the Praṇava of Śakti.

46. *Ha* is again the Self, the eternal life-principle ; *Ra* in this mystic letter, Oh great among sages, marks cyclic existence ;

47. And *Ee* denotes the eternal tie by *guṇas* between the two. *Ma* makes the Self pure.

48-49. They, who, having become cleansed by pure sacraments, have reached the Mahar-lōka and the lofty seat of the Self therein, possessed of the full power of intellection or Gñāna-śakti, desire to strive for the world beyond it. For aspirants to the Mahar-lōka, *Hreem* is the chiefest weapon.

COMMENTARY.

Mahar-lōka :—The hidden meaning here requires notice. With reference to the 'passings' described in the *Ṭaitṭireeya* Upanishad passage commencing with "Asmān lōkāṭ prēṭya" and ending with "Ṭadapyēsha ślōkō bhavati," the 'passing' to *Maharlōka* is no other than passing to the mental world ; according to our tenets, it is the passing to the world of pure mind only. For, progress through the worlds is analogous to the passage from body to body.

Now, the *Ōm* at the endings :—

50. The great syllable *Ōm* at the endings signifies synthesis, *i.e.*, comprehension of all in space and time.

51. The wise man, seeker of this synthesis, comprehends all in one and learns that everything, by very nature is Brahman, the *Ōm*.

COMMENTARY.

It is to denote that everything is synthesised in Brahman that the mystic *Ōm* is used at the end of everything.

Next the mystic *Aim* :—

52. Oh *Bharadwāja*, *Aim* is now discussed. *A* denotes the life-principle and *Ee* that wherein such principle manifests itself with its power.

53-54. Their coalescence gives *Ē*. *A* in the sense of the supreme Self, combining with *Ē*, gives *Aim*, the symbol of *gñāna-śakti* which meditated on, develops the Self's power of cognition.

COMMENTARY.

The first *A* imports the embodied life-principle or the Self in bondage; *Ee* that Self's potency. The combination of *A* and *Ee* (makes *Ai*) marks the Self so endowed. *Ai* with the synthesising *Ma* becomes *Aim*, which means a Self possessed of the power of divine knowledge or the supreme Self.

Next the mystic *Vam*, the syllable of *samsāra* (cyclic existence) :—

55. *U*, the second letter in the *Pranava*, connoting cyclic life, followed by *A*, the first therein, changes into **Va*; this represents the Self in manifestation or the Lord, the Divine.

COMMENTARY.

Changes into Va :—which, augmented by the synthesising *Brāhmīc Ma*, becomes *Vam*.

Next the mystic *Kleem* :—

56. I shall now describe the mystic *Kleem*, the causer of all and the fulfiller of the Self's wishes. *Kāma* is the Self and its phases are two-fold.

.57. The first phase is said to be activity and the other is said to be desire. Meditate on the Self-śakti, possessed of this double nature.

COMMENTARY.

Kleem, representing this dual śakti, has already been dealt with.

Next the mystic *Sowh* :—

58-59. Best of sages, *Sa* is the pure Self; *Ō* the transcendent power of Brahman, reference being to Brahman's immortal nature sacred and supreme. This Brahman's own immortal nature is what the letter *Sowh* connotes.

COMMENTARY.

Here is meant the immortal nature of the Self in union with Brahman, growing from constantly meditating 'I am Vāsudêva, the All'. It is thus settled that *Sowh* concerns itself with the immortal nature of Brahman.

Now the mystic *Śreem* :—

60-61. *Śa* is the pure and eternal; *Ra* Prakṛti or the not-Self; *Ee* the Parabrahman the union; *Ma* Its mighty śakti.

62. Summing up, the expounders of mystic syllables hold that *Śreem* is expressive

of the supreme Brahma-śakti. This śakti is no other than the Brahman, the supreme Self.

COMMENTARY.

All the śaktis of Brahman, gñāna, ichhā and kriyā, are expressed in *Śreem*.

Concluding this account of mystic syllables, the Lord passes to the purpose served in including them in all gāyātris :—

63-64. These great seed-words in the gāyātris arouse the unborn, deathless, rāhmīc self, in association with the respective elements and cognate powers. The Self, as aroused, becomes the accomplisher of all is.

COMMENTARY.

The idea here is this :—Aspirants belonging to the Dāsa and other orders, zealously practising yōga according to the rules of Prāṇāyāma-geetā, become proficient in the practice of the discipline proper to the respective spheres, as the result of realizing, through their meditation on the Attributeless, of the divine Self in each, with concomitant powers. This result is ensured by the practice of repeated chanting of (japa), constant reflection (anusandhāna) and meditation (dhyāna) on the yōga-gāyātris with beejāksharas (seed-letters)—letters that become purified, attuned and resonant in the ecstatic flood born of the meditation on the Absolute, consecrated by austerities, surging through the grace of the Lord

Nārāyaṇa the upholder of the Śuddha-dharma-maṇḍala and intensified by Yôgaḍēvi.

Next He describes the futility of all meditation without the use of mystic syllables.

65-66. Just as a person at a distance turns in response to a call, so, precisely, the supreme Self, the life in embodiment, the ruler and actor in cyclic existence, while summoned up by mystic syllables, responds and is aroused to act.

67. In all worship and meditation, in meditation on the Absolute as well, all the endeavour is vain when mystic syllables are discarded.

68. If the eternal God, the Self, is not responsive, all the divinities remain unattracted in the world of action.

COMMENTARY.

With reference to the sacrifices and other rites, in meditation and yôgic practices, the mystic syllables used in gāyātrīs invite the attention of the Self to the activities involved in all such endeavour.

Finally, He states, in brief, the gods which the syllables refer to, the worlds they rule and the progress of entities through these worlds.

69. Gods, men, beasts and birds, the śaktis, all alike, are subjugated by mystic syllables.

70. Oh sage, Mahātmas traverse all earth and sky from the strength of their yôgic achievement ; entities of mixed nature traverse the worlds of elementals.

71. Persons successful in the practice of meditation with mystic syllables and possessors of the art of telepathy traverse their vestures (*i.e.*), unify their consciousness and thus become capable of knowing by functioning all or any of them at will.

72. They can perceive telepathic communications as these themselves pass. They acquire highest proficiency in all the sciences and in the ordinary arts too.

73. Oh sage, great yôgins range at will over all the worlds in forms and vestures created by themselves of their own choice.

COMMENTARY.

There is a certain primeval and eternal sound which comprehends distinctively the spirit and matter of everything, animate and inanimate, in all the worlds and which becomes the one seed. Selecting such shoot-like sounds, the teachers and guides of the Śuddha-dharma-mandala

link them with the yôga-śakti. So linked, this seed (sound) made beneficent and capable of growth, begets the power of appropriately energising spirit and matter in the object it comprehends and becomes the means of communion with such an object. Hence, great men, perfect in the wielding of this power, are able to evoke divine Presences at sacrifices. Before them bend gods, men, beasts and birds and all the worlds too. Hence it was that Râma, the scion of the Raghus and a manifestation of the divine Nârâyana, could commission the old vulture, his server, "Go thou to world sunsurpassed." Hence the expression 'subjugated by mystic syllables'. For this reason each aspirant in this mandala is given and taught his êkâkshara (the one seed-letter special to him). The Īraṇḍas fly all over the earth solely by the mastery of the arts predominated by the knowledge of the beejas. It is the very same arts that enable Nâdi-yôgins to penetrate the bodies of all and see whatever they want. By virtue of the same arts do the Kôśa-yôgins rest and rest, at will, as long as they choose, in their different vestures and enjoy the glorious divine Presence peculiar to each vesture, in the shape of the Self which is therein, the representative of Parabrahman. Likewise, Mahâtmas, knowing their own Self through the sedulous practice of their special vitalised beejakshara, descend into and unify their own Selves with the Self in all others, experience whatever lies veiled in all that is external to themselves and, by concentration, discover and describe everything that goes on in other bodies. Only adepts in beejayôga, knowing well the aërial sound-currents, sojourn in the Vishpupâḍa of âkāśa.

Having thus expounded what each beeja refers to, the Lord makes the final statement about the powers and benefits accruing to Beeja-yôgins.

74. To the followers of Śuddha-dharma will become possible, in relation both to the Self and the world (body), works and activities that would make them men of power in society.

75. Oh, worthy Bharadwāja, adepts in beeja practice, devoted to me, having attained to the enjoyment of the fortunate position of the Dāsas, pass on to the higher state.

End of the third chapter of Yoga-Deepika.

'To the followers, etc.':—Aspirants who have lined admission into Śuddha-dharma-maṇḍala and have acquired proficiency in Beejayôga and who, according to the strength of their yôgic capacities, engage in activities connected with their Self and their vehicles and are devoted to the Lord Nārāyaṇa, obtain all the powers open to the highest among the Dāsas and enter upon the second stage, that of the Tēerthas.

**End of the commentary of Sree Hamsa-yogi
on Yoga-Deepika.**

INDEX.

	PAGE.
A	
<i>Aim</i>	... 38, 39
<i>Am</i>	... 36
Amṛta, Nārada on	... 27
Anusṭhāna-chaṇḍrika	... 8
Aparātma-śakti-yōga-gāyaṭri (Vāmaḍēva)	... 29
Do. Explanation of	... 29, 30
Aparātma-yōga-gāyaṭri (Vāmaḍēva)	... 25
Do. Explanation of	... 25
iuddha-manas	... 2
na-dhyāna, Nārada on	... 23
pa-gāyaṭri (Dharmakētu)	... 17
Do. Explanation of	... 17
Ātma-geetā	... 6, 36
Ātmaparā-dṛṣṭi	... 3
Ātma-yōga-gāyaṭri (Bhadrakētu)	... 19
Do. Explanation of	... 19, 20
B	
Beeja-yōga	... 34
Do. Results of	41, 43, 44, 45
Do. Necessity of	... 42
Do. Gods and worlds related to	... 43
Do. Real nature of	... 43, 44
Do. Questions on	... 34, 35
Bhadrakētu Mārga	... 18, 22
Do. Dhyāna	... 18
Do. Explanation of	... 18
Do. Ātma-yōga-gāyaṭri	... 19

	PAGE.
Bhadrakêṭu Explanation of	... 19, 20
Do. Prakṛti-yôga-gâyaṭri	... 20, 21
Do. Explanation of	... 21
Do. Parabrahma-yôga-gâyaṭri	... 21
Do. Explanation of	... 21
Bhagavad-geetâ	5, 12, 32, 33
Brahmaparâ-dṛśhṭi	... 3
Brahma-yôga-gâyaṭri (Vasishtha)	... 32
Do. Explanation of	... 32
Brâhma-manas	... 2
C	
Cosmic Evolution (course of)	... 8, 9
Chandra, Inner meaning of	... 28
D	
Dâsas	8, 29, 36, 45
Dialogue between Nârada and Râhu	... 8, 15
Do. Kumâra and Prachêṭas	... 20
Do. Kumâra and Kauśika	... 21
Dharmakêṭu, Dhyâna	... 17
Do. Explanation of	... 17
Do. Nature of	... 16
Do. Ātma-gâyaṭri	... 17
Do. Explanation of	... 17
Do. Śakti-yôga-gâyaṭri	... 18
Do. Explanation of	... 18
Dhyâna	... 1, 2
Do. Objects of	... 3, 4
Do. Results of	7, 8, 9, 10
Do. Saguna	... 2, 4, 5
Do. Nirguna	... 2, 4, 6
Do. Śuddha	... 2, 4, 7
Do. Śvētakêṭu	... 13, 14

	PAGE.
Ḍhyāna, Ḍharmakēṭu	... 17
Do. Explanation of	... 17
Do. Bhadrakēṭu	... 18
Do. Explanation of	... 18
Do. Vāmaḍēva	... 23
Do. Explanation of	... 23
Do. Vasishtha	... 31
Do. Illustrations of	... 4, 5
Do. Savikalpa	... 4
Do. Nirvikalpa	... 4
Do. Nāraḍa on	... 23
Do. Āṭma, Nāraḍa on	... 23
Ḍṣhtis	... 2
Do. Āṭma-parā	... 3
Do. Brahma-parā	... 3
Do. Guṇa-parā	... 3
Do. Nivṛṭṭi	... 2, 4
Do. Pravṛṭṭi	... 2, 4
Do. Śuddha	... 2, 4

E

Ēkakshara	... 44
Ēraṇḍas, fly over the earth	... 44

G

Gāyaṭri, Aparāṭma-śakti-yōga (Vāmaḍēva)	... 29
Do. Explanation of	... 29, 30
Do. Aparāṭma-yōga (Vāmaḍēva)	... 25
Do. Explanation of	... 25
Do. Āṭma (Ḍharmakēṭu)	... 17
Do. Explanation of	... 17
Do. Āṭma-yōga (Bhadrakēṭu)	... 19
Do. Explanation of	... 19, 20
Do. Brāhma-yōga (Vasishtha)	... 32

	PAGE.
Gāyaṭri, Aparātma, Explanation of ...	32
Do. Paramātma-śakti-yōga (Vāmaḍēva)	27
Do. Explanation of ...	28
Do. Paramātma-parabrahma-śakti-yōga (Vāmaḍēva) ...	30
Do. Explanation of ...	30, 31
Do. Paramātma-parabrahma-yōga (Vāmaḍēva) ...	26
Do. Explanation of ...	26
Do. Paramātma-yōga (Vāmaḍēva) ...	24
Do. Explanation of ...	24
Do. Parabrahma-yōga (Bhadrakēṭu) ...	21
Do. Explanation of ...	21
Do. Prakṛti-yōga (Bhadrakēṭu) ...	21
Do. Explanation of ...	21
Do. Śakti-yōga (Dharmakēṭu) ...	18
Do. do. Explanation of ...	18
Do. do. (Śvētakēṭu) ...	15
Do. do. Explanation of ...	15
Do. Yōga (Śvētakēṭu) ...	14
Do. do. Explanation of ...	14, 15
Geetā, Ātma ...	6, 36
Do. Bhagavad ...	5, 12, 32, 33
Do. Prāṇāyāma ...	32, 41
Goal, other names of ...	10, 11
Guṇaparā-dṛśhṭi ...	3

H

<i>Hreem</i> ...	37
------------------	----

I

Inner meaning of Chandra ...	28
Do. Kāma ...	30
Do. Kōti ...	9, 20, 24, 25
Do. Ksheera ...	20

	PAGE.
Inner meaning of Shadkôṇa	... 28
Do. Soorya-prakāśa	... 20. 24

J

Jagat	...
Jatāyu	... 44

K

Kalās, sixteen	... 25
Kāma, inner meaning of	... 30
<i>Kleem</i>	30, 39, 40
Knowledge, incipient and complete	... 11, 12
Kôśa-yôgins	... 44
Kôti, inner meaning of	9, 20, 24, 25
Ksheera Do.	... 20
Umāra and Kauśika, dialogue between	... 21
Do. Prachêtas Do.	... 20

L

Loss of soul	... 5, 6
--------------	----------

M

Mahar-lôka	... 37, 38
Manas, Śuddha	... 2
Do. Asuddha	... 2
Do. Brâhma	... 2
Marga, Bhadrakêtu	... 18, 22
Do. Dharmakêtu	... 16
Do. Śvêtakêtu	... 13
Do. Vâmadêva	... 22
Do. Vasishtha	... 31
Matrkâ-yôga	... 36
Mukti, grades of	... 15

N

Nâdi-yôgins	... 44
Nârada and Râhu, dialogue between	... 8, 15

	PAGE.
Nāraḍa on Amṛta	... 27
Do. on Aṭma-dhyāna	... 23
Do. on Shadkōṇa	...
Nirguṇa-dhyāna	... 2, 4, 6
Nirvikalpa-dhyāna	... 4
Nivṛtṭi-dṛṣhti	... 2, 4

O

Ōm at the beginnings	... 36, 37
Ōm at the endings	... 37

P

Passings	... 38
Parabrahma-yōga-gāyaṭri (Bhadrakēṭu)	... 21
Do. do. Explanation of	... 21
Paramāṭma-parabrahma-śakti-yōga-gāyaṭri (Vāmaḍēva)	30
Do. Explanation of	... 30, 31
Do. yōga-gāyaṭri (Vāmaḍēva)	... 26
Do. Explanation of	... 26
Paramāṭma-śakti-yōga-gāyaṭri (Vāmaḍēva)	... 27
Do. Explanation of	...
Prachēṭas and Kumāra, dialogue between	... 20
Prakṛti-yōga-gāyaṭri (Bhadrakēṭu)	... 21
Do. Explanation of	... 21
Prāṇāyāma-geṣṭā	... 41
Pravṛtṭi-dṛṣhti	... 2, 4
Presences, divine	.. 44

R

Rāhu and Nāraḍa, dialogue between	... 8, 15
Rāma	... 44

S

Saguṇa-dhyāna	... 2, 4, 5
Śakti-yōga-gāyaṭri (Svēṭakēṭu)	... 15
Do. Explanation of	... 15

	PAGE.
Śakti-yôga-gâyaṭri (Dharmakêṭu)	... 18
Do. Explanation of	... 18
Do. Aparatma (Vâmadêva)	... 29
Do. Explanation of	... 29, 30
Do. Paramâtma (Vâmadêva)	... 27
Do. Explanation of	... 28
Do. Paramâtma-parabrahma (Vâmadêva)	... 30
Do. Explanation of	.. 30, 31
Sâlôkya	.. 15
Sâmeepya	.. 15
Sâmsâra	.. 3
Sâroopya	.. 15
Saṭ	.. 26, 27
Savikalpa-dhyâna	.. 4
jya	... 15
kôṇa, Nârada on	... 28
Do. inner meaning of	... 29
'a-prakâsa, inner meaning of	... 20, 24
Sowh	... 40
Śreem	.. 40, 41
Śuddha-dhyâna	... 2, 4, 7
Śuddha-drehti	.. 2, 4
Śuddha-manas	... 2
Śvetakêṭu, dhyâna	.. 13, 14
Do. Mârga	... 13
Do. Śakti-yôga-gâyaṭri	... 15
Do. Explanation of	... 15
Do. Yôga-gâyaṭri	... 14
Do. Explanation of	... 14, 15

T

aitṭireeya, Upaniṣaḍ, on passings	.. 38
'aṭ	.. 26, 27

	PAGE.
Teertha	... 36, 45
Trimoorthis, how their powers are attained	... 8, 9, 10

U

Unification with the Self in others	... 44
Upanishad, Taittiriya, on passings	... 38

V

Vam	... 39
Vamadēva, Aparātma-yōga-gāyatri	... 25
Do. Explanation of	... 25
Do. Aparātma-śakti-yoga-gāyatri	... 29
Do. Explanation of	... 29, 30
Do. Dhyāna	... 23
Do. Explanation of	... 23
Do. Mārga	... 22
Do. Paramātma-parabrahma-śakti-yōga-gāyatri	30
Do. Explanation of	... 30, 31
Do. Paramātma-parabrahma-yōga-gāyatri	... 26
Do. Explanation of	... 26
Do. Paramātma-śakti-yōga-gāyatri	... 27
Do. Explanation of	... 28
Do. Paramātma-yōga-gāyatri	... 24
Do. Explanation of	... 24
Vasishtha, Brahma-yōga-gāyatri	... 32
Do. Explanation of	... 32
Do. Dhyāna	... 31
Do. Mārga, merits of	... 31
Vidyās	... 13

W

Worlds, grades of	... 35
-------------------	--------

Y

Yōga, Beeja	... 34
Do. Gods and Worlds related to	... 43

	PAGE.
Yôga, Beeja, Necessity of	... 42
Do. Questions on	... 34, 35
* Do. Real nature of	... 43, 44
Do. Results	41, 43, 44, 45
Yôga-dêvi	... 42
Yôga-gâyaîri, Dharmakêtu	... 18
Do. Explanation of	... 18
Do. Śvêtaketu	... 14
Do. Explanation of	... 14, 15
Do. Ātma (Bhadrakêtu)	... 19
Do. Explanation of	... 19, 20
Do. Aparâṭma (Vâmaḍêva)	... 25
Do. Explanation of	... 25
Do. Aparâṭma-śakti (Vâmaḍêva)	... 29
Do. Explanation of	... 29, 30
Do. Śakti (Śvêtaketu)	... 15
Do. Explanation of	... 15
Do. Brahma (Vasishtha)	... 32
Do. Explanation of	... 32
Do. Paramâṭma-parabrahma-śakti (Vâmaḍêva)..	30
Do. Explanation of	... 30, 31
Yôga-gâyaîri, Parabrahma (Bhadrakêtu)	... 21
Do. Explanation of	... 21
Do. Paramâṭma (Vâmaḍêva)	... 24
Do. Explanation of	... 24
Do. Paramâṭma-parabrahma (Vâmaḍêva)	... 26
Do. Explanation of	... 26
Do. Paramâṭma-śakti (Vâmaḍêva)	... 27
Do. Explanation of	... 28
Yôgins, Kôśa	... 44
Do. Nâdi	... 44



शुद्धधर्ममण्डलग्रन्थरत्नमञ्जरी .

ग्रन्थाङ्कः २.

श्रीभगवन्नारायणोपदिष्टा

श्री यो ग दी पि का ।

श्रीहंसयोगिविरचितभाष्योपेता

पण्डित. के. टि. श्रीनिवासाचार्येण परिष्कृत्य प्रकाशिता

१९१६ सं

ब्रह्मवादिनीमुद्राक्षरशालायां मुद्रिता

(अस्य सर्वेऽधिकारा राजशासनानुसारेण स्वायत्तीकृताः)

अस्य मूल्यम्.

अर्धरूपकम् ।

०-८-०

निर्गुणध्यानयुक्तस्य समाधिश्च ततो भवेत् ॥
 शुद्धध्यानाद्धि मनुजः सामीप्यं ब्रह्मणोऽश्नुते ।
 तथा ब्रह्मादिसंस्थानं प्राप्नोति परमं पदम् ॥”

इति गोभिलाभिवर्णिता भवति । तथा महाभारतेऽपि च तत्फलम्

परं हि यद्ब्रह्ममयं महात्मन्
 ब्रह्माणमीशं वरदञ्च विष्णुम् ।
 भवञ्च धर्मञ्च षडाननञ्च
 षड्ब्रह्मपुत्रांश्च महानुभावान् ॥

तमश्च कष्टं सुमहद्भयञ्च
 सत्त्वं विशुद्धं प्रकृतिं पराञ्च ।
 सिद्धिञ्च देवीं वरुणस्य पत्नीं
 तेजश्च कृत्स्नं सुमहच्च धैर्यम् ॥

ताराधिपं खे विमलं सतारं
 विश्वांश्च देवानुरगान् पितॄंश्च ।
 क्षौलांश्च कृत्स्नानुदधींश्च घोरा-
 नदीश्च सर्वाः सवनान्धनांश्च ॥

नागाभगान्यक्षगणान्दिशश्च
 गन्धर्वसङ्क्रान्पुरुषाद्वियश्च ।

XVIII

परास्तरं प्राप्य महान्महात्मा

विशेत योगी न चिराद्विमुक्तः ॥

कथा च येयं नृपते प्रसक्ता

देवे महावीर्यतनौ शुभेयम् ।

योगी स सर्वानभिभूय मर्त्या-

न्नारायणात्मा कुरुते महात्मा ॥ ”

इति भीष्मवचनप्रतिपादितं भवति । ध्यानबिन्दूपनिषदि च

“ आत्मानमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासादेवं पश्येन्निगूढवत् ॥ ”

इत्येवं ध्यानकार्यं समुदितं भवति । तथा योगतत्त्वोपनिषदि च

“ यथा वा चित्तसामर्थ्यं जायते योगिनो ध्रुवम् ।

दूरश्रुतिर्दूरदृष्टिः क्षणाद्वरागमस्तथा ॥

वाक्सिद्धिः कामरूपत्वमदृश्यकरणी तथा ।

मलमूत्र प्रलेपेन लोहादेः स्वर्णता भवेत् ॥

स्वे गतिस्तस्य जायेत सन्तताभ्यासयोगतः ।

सदा बुद्धिमता भाव्यं योगिना योगसिद्धये ॥ ”

इति चैवं ध्यानाभ्यासफलमुक्तं भवति । स्मृतौ च—

ध्यानेन सदृशं नास्ति शोधनं पापकर्मणाम् ।

श्वपाकेष्वपि भुञ्जानो ध्यानेनेह विशुध्यति ॥

ध्यानमेव परं ब्रह्म ध्यानमेव परं तपः ।
 ध्यानमेव परं शौचं ध्यानमेव परं पदम् ॥
 आत्मा ध्याता मनोध्यानं ध्येयः सूक्ष्मो महेश्वरः ।
 यत्परापरमैश्वर्यमेतद्ध्यानप्रयोजनम् ॥
 विदित्वा सर्वसूक्ष्माणि षडङ्गञ्च महेश्वरम् ।
 प्रधानगुणतत्त्वज्ञः परं ब्रह्माधिगच्छति ॥”

इत्येवं हि ध्यानप्रयोजनमभिवर्णितं भवति । भगवानप्यत्र च

“ लभन्ते च यथा लोकाः कर्मणा हि महत्फलम् ।
 तथा ध्यानेन दैवं हि भावञ्चैव सशक्तिकम् ॥
 देवता मानुषाश्चैव मूर्तयश्च तथा परे ।
 ध्यानेनैव परां शक्तिं प्राप्नुवन्ति महर्षयः ॥”

इति ध्यानफलमाह । तस्मादेवं पूर्वाध्यायेन सरहस्यार्थं सभेदञ्च
 ध्यानं तत्फलञ्च श्रुतिस्मृतिसिद्धं व्याख्यातं भवति ।

अथ द्वितीयेनाध्यायेन च भगवता ध्यानयोगिनामुपास-
 नासाधनं विद्यास्वरूपमभिधीयते । तत्र च प्रथमा श्वेतकेतुविद्या
 ज्ञानिभ्यो ह्याधिकारिभ्यः, धर्मपरेभ्यो द्वितीया धर्मकेतुविद्या,
 अर्थार्थिभ्यो भद्रकेतुविद्या तृतीया, आत्मस्वरूपजिज्ञासुभ्यो
 वामदेवविद्या तुरीया, जन्मान्तरे योगब्रह्मविद्याप्रेप्सुभ्यो वसिष्ठ-
 विद्या पञ्चमी च यथास्वरूपमभिवर्णिता भवति ।

तदुक्तैथम् पञ्चपादिका—

“अथ भगवान् श्वेतकेतुः ब्रह्मनिष्ठो महायोगी महा-
 देवांशो महाशक्तिः महाद्युतिः महामतिः महावीर्यो महात्मा
 च तामिमां परमात्मसंहितां सर्वविद्यासारयन्त्रसारमन्त्रसारबीज-
 सारप्रयोगसारशक्तिसारब्रह्मस्वरूपसारपरां साष्टोत्तरशतमहाप्र-
 योगां साष्टोत्तरशतमहामन्त्रां साष्टोत्तरशतबीजाक्षरां ब्राह्मैश्वर्य-
 दायिनीं योगब्रह्मविद्यां ब्रह्मजिज्ञासुभ्यो योगिभ्यः समु-
 पदिदेश, यां वै पुनः प्राप्य दासाद्याः मेधावन्तो महाश्रीमन्तः
 प्रजावन्तस्तेजस्विनो बर्चस्विनो यशस्विनः कीर्तिमन्तो बलवन्त-
 स्सिद्धिमन्तस्सद्व्यवसायिनश्च भवन्ति ॥ १ ॥ अस्यां हि भगवान्पर-
 म्मा परब्रह्मप्रतिनिधिदिव्योऽनन्तोऽच्युतो निर्मलश्शुद्धो ब्रह्मविष्णु-
 रुद्रात्मको ब्रह्मविभूतिमान् ब्रह्मविभूतिप्रदो महामेधास्सर्वात्मा सत्य-
 सङ्कल्पस्सर्वज्ञस्सर्वसाक्षी सर्वरूपः सर्वार्थदः सर्वकर्ता पुरुषोत्तमः
 समुपास्यः संसारिभिः सदेत्याचष्ट ॥ २ ॥ समुपास्वैनां ब्रह्म-
 विद्यां शुद्धध्यानपरः शुद्धधर्मपरः शुद्धकर्मपरः शुद्धविद्यापरः
 समबुद्धिः ॥ ३ ॥ परब्रह्मप्रथमस्वरूपमणोरणीयांसं महतो
 महीयांसं नित्यसत्यशुद्धजीवसाराणुपरिमाणं सर्वब्रह्माण्डनायकं
 सर्वलोकपुरुषोत्तमम्, सर्वकारणकार्यस्वरूपबीजाक्षरवाच्यमव-
 धेहि ॥ ४ ॥ देवीमिमां योगब्रह्मविद्यां भगवान् श्वेतकेतुश्च

शंखणादिभ्यो नारदपीठाधिपतिभ्यःसमुपादिदेश, तामिमामधी-
यानश्च संपूर्णकामः शुद्धं परं स्थानं व्रजति ॥ ५ ॥ इति प्रथमा
पञ्चपादिका ।

अथ भगवान्नारायणांशो धर्मकेतुरहिंसापरो धर्मपरो
निर्मलः स्त्रीविग्रहोकारोपासकः स्त्रीणामभ्युदयप्रदः स्त्रीधर्म-
शास्ता सर्वजातिभ्यः शुद्धधर्मोपदेशपरः, तामिमां धर्मसंहितां
योगब्रह्मविद्यां नागार्जुनादिभ्यः शुद्धेभ्यः प्रायच्छत्, यां प्राप्य
हि शुद्धाः सर्वेऽपि सर्वधर्मरहस्यसनातनधर्मपरा भवन्ति॥ १ ॥
अस्यां हि सर्वब्रह्माण्डबीजाव्यक्तस्वरूपो नाना रूपः सर्वशक्ति-
विजृम्भितश्च सोऽयमात्माऽक्षरस्वरूपः सर्वधर्मार्थदः समुपास्यो
भवति योगिभिः ॥ २ ॥ समुपास्वैनां शुद्धधर्मपरः पूतात्मा
सर्वजगदभ्युदयपरः समबुद्धिः ॥ ३ ॥ तच्च पुनरुपास्यं पर-
ब्रह्मव्यष्टिद्वितीयस्वरूपं नित्यं सगुणं सर्वकल्याणविग्रहम्,
उकारवाच्यमधिगच्छ ॥ ४ ॥ तामिमां देवीं योगब्रह्मविद्यां भग-
वान्धर्मकेतुर्बृहस्पतये, बृहस्पतिः शुद्धेभ्यः संप्रददौ, शुद्धश्चेमा-
मधीयानः संपूर्णकामः सत्यव्रतो परं धर्मस्थानमधितिष्ठति ॥ ५ ॥
इति द्वितीया पञ्चपादिका ।

अथ तथा हि भगवान्भद्रकेतुः भद्रहस्तो भद्रमुखो
भद्रबीजो भद्रमन्त्रो भद्रयोगो भद्रप्रयोगश्च, तामिमां भगवतीं

सर्वविभूतिदानीमर्थसंहिताश्च योगब्रह्मविद्यां खचरः सन्नि-
 हितोऽ सन्निहितश्च शुद्धेभ्यः समुपदिशति, यां हि चावगम्य
 शब्दधारया सर्वेऽपि च शुद्धाः तत्तत्संसारव्यवसायसाध्यां ब्रह्म-
 भूतिं भजन्ति ॥ १ ॥ अस्यां हि सर्वपदार्थेषु जीवभूतः सना-
 तनः स्वयं प्रकाशः प्रकृतिशक्त्याविष्टस्वस्वरूपश्चाऽऽत्मा
 जीवसंज्ञकः समुपास्यो भवति योगिभिः ॥ २ ॥ समुपास्वैनां
 शुद्धधर्मपरः शुद्धबुद्धिः शुद्धसङ्कल्पः सर्वान्मुदयपरः समभावश्च
 ॥ ३ ॥ तच्च पुनरन्तर्यामिस्वरूपमात्मानं जीवसंज्ञकमकारवाच्य-
 मवधेहि ॥ ४ ॥ तामिमां भगवतीं योगब्रह्मविद्यां चण्डभानो-
 रुपलभ्य भद्रकेतुः महस्पतये, महस्पतिः कुंभयोनये, कुंभयोनिः
 सात्विकाय, सात्विकः शुद्धाधिकारिभ्यश्च व्याजहार, तामिमा-
 मधीयानः स्वात्मस्वरूपवित्तमः संपूर्णकामश्च भवति ॥ ५ ॥
 इति तृतीया पञ्चपादिका ।

अथाह भगवान्त्वामदेवोऽ ध्यात्मविद्यापरः ब्रह्ममुद्रामुद्रितः
 तामिमामध्यात्मसंहितां योगब्रह्मविद्यां ब्रह्मजिज्ञासुभ्यो महात्मभ्यः
 शुद्धेभ्यः, याश्च प्राप्य शुद्धाः सर्वशक्तिमन्तः सर्वविभूतिमन्तो
 ब्रह्मस्वरूपात्मस्वरूपविज्ञानिनश्च भवन्ति ॥ १ ॥ अस्यां हि
 सर्वस्वभावोपेतमात्मस्वरूपं परं ब्रह्म शुद्धं सर्वकल्याणगुणोज्ज्वलं
 सर्वोपाधिकं निरुपाधिकं च वस्तु समुपास्यं भवति शुद्धधर्मप-

रायणैः ॥ २ ॥ भजस्वैनानां शुद्धधर्मपरः ब्रह्मजिज्ञासुः समभावः
 ॥ ३ ॥ तच्च पुनः कोटिसूर्यप्रकाशं दिव्यज्ञानविग्रहं सगुणं
 निर्गुणञ्च सर्वव्यापकमात्मस्वरूपम्, अकारवाच्यमवधेहि ॥ ४ ॥
 तामिमां भगवतीं योगब्रह्मविद्यां भगवान्नामदेवः कलापवासिभ्यः
 शुद्धेभ्यः प्रोवाच, तामिमां सर्वस्त्रीपुरुषसेव्यां योगब्रह्मविद्याम-
 धीयानः ब्रह्मविभूतिसंमन्नः परब्रह्मसामीप्यं व्रजति ॥ ५ ॥
 इति तुरीया पञ्चपादिका

अथ भगवान्वसिष्ठो ब्रह्मनिष्ठः तामिमां ब्रह्मसंहितां योग-
 ब्रह्मविद्यां सर्वातीतसर्ववभावब्रह्मजिज्ञासुभ्यो ह्यधिकारिभ्यः
 शुद्धेभ्यः तथा सर्वेभ्यः प्राणिभ्यः प्रयाणकाले समुपदिशति स्म,
 यां हि प्राप्य सर्वेऽपि मनुजाः शुद्धाः परमिञ्जन्मैनि शुद्धव्य-
 वसायिनो भवन्ति ॥ १ ॥ अस्यां हि सर्वमूलं परं ब्रह्म समुपास्यं
 भवति योगिभिः ॥ २ ॥ भजस्वैनानां ब्रह्मविद्यां ब्रह्मभावपरः ॥ ३ ॥
 तच्च पुनस्त्विदानन्दस्वरूपं ब्रह्म प्रणववाच्यमवधेहि ॥ ४ ॥
 तामिमां ब्राह्मीं योगब्रह्मविद्यां भगवान्वसिष्ठः शुद्धेभ्यः प्रोवाच,
 तामिमामधीयानः परत्र योगब्रह्मविद्यां संपूर्णमधिगच्छति ॥ ५ ॥
 इति पञ्चमी पञ्चपादिका ।”

आसु च क्रमशः ब्रह्म परमात्मस्वरूपमक्षरस्वरूपं
 जीवस्वरूपमात्मस्वरूपं सर्वतीतस्वरूपञ्च, तत्तद्व्यानपराणां ध्येय-

वस्त्वनुगुणविभूतयश्च सर्वमेतद्यथातत्वं समभिवर्णितं भवति ॥
एवमेव हि

“ वामदेवो भद्रकेतुः धर्मकेतुस्तथाऽपरः ।
श्वेतकेतुर्वसिष्ठश्च ब्राह्मोपनयनप्रदाः ॥
देशान्तरगतानां हि भद्रकेतोर्विधिः परः ।
प्रत्यक्षे सति चाचार्ये चान्ये मार्गा उदीरिताः ॥
यथादेशं यथाकालं मार्गाश्चेमे महर्षयः ।
विहिताः सन्ति तत्रैकं मार्गं सेवेत दासकः ॥”

इति सनातनधर्मदीपिकावचनेन यथाधिकारं विद्या विभक्ताः
सन्तीति विज्ञायते । किञ्च उक्तानां हि पञ्चानां विद्यानां प्रथ-
माऽअधष्ठानावद्या, द्वितीया कर्मविद्या, तृतीया करणविद्या, तुरीया
कर्तृविद्या, पञ्चमी पुरुषविद्या चेति—

“ पञ्चभिश्चैव विद्याभिः ब्रह्म पञ्चस्वरूपवत् ।
उपास्यते यथाभावं शुद्धैरध्यात्मकोविदैः ॥
परमात्मा ह्यविष्टानमव्यक्तं कर्म बुध्येत ।
जीवः करणविद्योक्तो ह्यात्मा सर्वफलप्रदः ॥
कर्तृविद्याबोधितः स्यात्पुरुषो ब्रह्मसंज्ञकः ।
प्रयाणकाले विज्ञेयः स्तुतः पुरुषविद्यया ॥”

इति योगरहस्यवचनादवगम्यते । तस्माद्वितीयेनाध्यायेन च विद्या-
स्वरूपं साङ्गं व्याख्यातं भवति भगवता ।

अथ तृतीयेनाध्यायेन च सर्वविद्याजीवभूतानाञ्च बीजानां
सर्वेषां, प्रभावः मुख्यत्वं देवताः लोकाश्च तथा तदुपासकानां
प्राप्यं फलं सिद्धिरूपा विभूतयश्च सर्वमेतद्यथातत्वं प्रतिपादितं
भवति । ध्येयवस्तुस्वरूपानुसन्धानसाधनानाञ्च मन्त्राणां बीजा-
क्षरमेव जीवभूतमिति, प्रबुद्धो भवत्यात्मा ह्याकाशविग्रहश्च
बीजाक्षरेणैवेति च सिद्धान्तः । तदुक्तं योगरहस्ये—

“ शुद्धाकाशाणुरूपश्च भात्यात्मा निर्मलः स्वयम् ।
शुद्धतपस्संस्कृतानि गुणभूतानि च स्वतः ॥
बीजाक्षराणि सर्वाणि योगाच्च गुणिनं पदम् ।
गृण्हन्ति च यथाभावमिति योगविदां मतम् ॥
ध्येयं सशक्तिकं ब्रह्म शुद्धन्तन्निर्गुणं तथा ।
सगुणञ्च यत्तस्यास्ति भावो यस्त्रिविधः श्रुतः ॥
भावनायां तस्य मन्त्रः परमं साधनं भवेत् ।
भवेच्च सर्वमन्त्राणां यन्त्राणां श्रुणु नारद ॥
बीजाक्षरं जीवभूतमिति मे परमं मतम् ।
ब्रह्मणः चलभावञ्च बीजञ्चान्यत्र कर्षति ॥
आदिमध्यान्तरेहितं संस्कृतं योगतेजसा ।

XXVI

स्वात्मप्रबोधकं यच्च सर्वकार्यक्षमं परम् ॥
ब्रह्मबीजशिरस्कञ्च ब्रह्माक्षरसमुद्भवम् ।
दिव्यस्फोटस्वरूपञ्च तद्वीजमिति निर्णयः ॥
यः शब्दः सर्वकालेषु सर्वदेहेषु चाव्ययः ।
सदेकरूपः शब्देषु नानारूपेषु नारद ॥
जीवभूतो विशुद्धश्च स्वात्मदेहस्थिराश्रयः ।
नित्यः सनातनो ब्रह्मव्यञ्जकस्तृत्यात्मकः ॥
सोऽयं शब्दो नादरूपः स्फोट इत्यवधारय ।
विकासो यस्य सर्वस्मिन्योगश्चापि स्वशक्तितः ॥
नित्यमस्ति स एवायं शब्दब्रह्मेति कथ्यते ।
शिवढक्कासमाम्नायप्रवणैर्मुनिपुङ्गवैः ॥
मन्त्रनामा कुलालश्च चित्तलोके चिदंबरे ।
शुद्धे च पञ्चाक्षरे सन्विन्दुरूपे ह्यनामये ॥
त्रिकोणगर्भषट्कोणद्वादशारे हिरण्मये ।
भूपुरद्वयसंयुक्ते शिवे नारायणाभिधे ॥
महाचक्रे यथार्थञ्च संस्कृतानि स्वयोगतः ।
शुद्धानि सर्वतत्त्वानि चैकीकृत्य प्रयत्नतः ॥
करोति बहुधा ब्रह्मघटं हि जपयोगतः ।
तद्वै शुद्धं परं ब्रह्म सर्वातीतं हृदि स्थितम् ॥

रक्षणार्थं हि जगतामकाराक्षरविग्रहम् ।
 सोऽयङ्कुलालश्च महान् स्वसृष्टांश्च पुनःपुनः ॥
 बीजाक्षरसहायश्च जीवयत्यखिलान्घटान् ।
 गृहीत्वा तांश्च सर्वेऽपि पुरुषाह्यधिकारिणः ॥
 व्यवसायमहाब्धिश्च स्वेषां स्वेषां तरन्ति हि ।
 धर्मार्थकाममोक्षाख्यरसैः पूर्णः प्रभासते ॥
 सोऽयं महाब्धिर्द्वोर्मिर्नानारत्नविभूषितः ॥
 यत्पारगमनं योगिन्परप्राप्तिरिहोच्यते ॥”

इति । अतश्चैवंप्रभावानि बीजाक्षराणि समन्त्राणि च शुद्धा-
 र्थेभ्योऽधिमम्य, प्रथममजस्रं तान्येव सार्थं जपन्तो महनुभावाः
 पुरुषाः, पुनः सिद्धेन च तेन जपयोगेन शब्दधारया हि सर्व-
 नाडीः संशोधयन्तः, अधिष्ठितांश्च स्वव्यवसायसाधनतमे च
 ध्याने भगवदभिर्वर्णिते, महामानसेन च शुद्धाकाशपरमाणुना
 भगवन्तंमीश्वरञ्चसगुणनिर्गुणशुद्धस्वतस्सिद्धविग्रहं परिकल्पयन्तः,
 समावाहयन्तश्च स्वोपकल्पितभगवद्विग्रहे च तस्मिन् स्वाचार्य-
 संप्रसादितदिव्यबीजाक्षरध्यानयोगेन च सत्त्वरोदयेन परंमात्म-
 शक्तिम्, तत्र परं ब्रह्मशरीरमाबध्नन्तः सुधृष्ट्या हि धारणया
 समीक्षन्तश्च सर्वदा तमेव विग्रहम्, कुर्वाणाश्च तदवेशयो-
 ग्यानि ध्यानसमाहारनिष्ठोचितानि यङ्गरूपाणि च सर्वाणि

XXVIII

कर्माणि , स्वोपकल्पिताभिवर्धितदिव्यमङ्गलविग्रहाविष्टपरमात्म-
स्वरूपविज्ञानेन समभावेन परमां ब्रह्मभूतिं ब्रह्मसामीप्यं च पर-
ममृतं भजन्ति । एवं बीजानां मुख्यत्वादिकमप्यभिवर्णितं भवति
योगरहस्ये । तदित्यम्—

“ विग्रहाराधनं वक्ष्ये गुह्यं वै ध्यानयोगिनाम् ।
पत्रं पुष्पं फलं तोयं विग्रहाराधने परम् ॥
साधनं चेति विज्ञेयं तत्र तत्त्वमिदं शृणु ।
बीजात्पत्रं प्रभवति पत्रात्पुष्पस्य संभवः ॥
फलं पुष्पात्समायाति रसपूर्णं फलं भवेत् ।
दैहिकं कर्म पत्रं स्यात्पुष्पं सङ्कल्प उच्यते ॥
ज्ञानं फलमिह प्रोक्तं तोयं योगः प्रकीर्तितः ।
तोयं ह्यमृतरूपञ्च रस इत्यवधारय ॥
रसो वै स इति श्रुत्या तं लब्ध्वानन्दिनौ बुधाः ।
भवन्ति समभावाश्च तस्मादेते यथाभवम् ॥
विग्रहाराधने शक्ता ह्यात्मधीर्बीजमुच्यते ।
आत्मज्ञानबोधकत्वान्मुख्यं बीजाक्षरं भवेत् ॥”

इति । एवं देवतादिकमप्यत्र भगवतैवाभिवर्णितं भवति । तस्माद्ये वै
पुनर्महाभागाः समभावाः सर्वसहोदराः सर्वलोकाभ्युदयपराः सार्व-
त्रिके सनातने सर्वानन्दस्वरूपे सर्वसमे च प्राप्ये फले दत्तदृष्टयः,

तथा स्वानुरूपसांसारिकात्मीयव्ययसायसमीचीनसमाप्तौ , व्यव-
 सायान्तरोपयोगिस्थानस्वीकारे च भृशं जागरूकाश्च ते शुद्धाः
 सवेऽपि, तामिमां योगदीपिकां यथावदाधिगम्य, स्वदहरदिव्यालये
 स्वरूपानुरूपध्यानकर्मणा च सविज्ञानेन, सह च सर्वाभिः
 शक्तिभिः स्वोत्तमोत्तमपुरुषदिव्यमङ्गलविग्रहं संप्रतिष्ठाप्य, तमे-
 व भगवन्तं सर्वदा कर्मध्यानज्ञानयोगैः प्रशस्तपूजासाधनैः सम-
 म्यर्च्य, तस्यैव भगवतः प्रसादात्सर्वा विभूतिं भजन्तीत्यत्र सर्वं
 समञ्जसं शुभं भवति ।

इत्थम्

श्रीशुद्धार्यदासः

पण्डित. के. टि. श्रीनिवासाचार्यः



॥ विषयसूचिका ॥

प्रथमेऽध्याये

पत्रसंख्या

ध्यानध्यानाधिकरणध्यानसाधनध्येयध्यातृध्यान-
विभूतीनां स्वरूपम्, यथातत्त्वं प्रतिपादितम् १.

द्वितीयेऽध्याये

श्वेतकेत्वाद्युपज्ञानाश्च पञ्चानां विद्यानां स्वरूपम्,
यथाध्यानं यथार्थं यथाधिकारं यथाफलञ्च प्रतिपादितं
भवति । ११.

तृतीयेऽध्याये

सर्वविद्याजीवभूतबीजाक्षरप्रभावः, तेषां विनियोगः,
तद्देवताः, तल्लोकाः, योगिनां बीजयोगेन सर्वलोकेषु
कोशेषु च संचारक्रमः, बीजाभ्यासिनां फलं सिद्धिश्च
यथातत्त्वं निरूपितं भवति । ३५.

निर्गुणध्यानयुक्तस्य समाधिश्च ततो भवेत् ॥

शुद्धध्यानाद्धि मनुजः सामीप्यं ब्रह्मणोऽश्नुते ।

तथा ब्रह्मादिसंस्थानं प्राप्नोति परमं पदम् ॥”

इति गोभिलाभिवर्णिता भवति । तथा महाभारतेऽपि च तत्फलम्

परं हि यद्ब्रह्ममयं महात्मन्

ब्रह्माणमीशं वरदञ्च विष्णुम् ।

भवञ्च धर्मञ्च षडाननञ्च

षड्ब्रह्मपुत्रांश्च महानुभावान् ॥

तमश्च कष्टं सुमहद्रजश्च

सत्त्वं विशुद्धं प्रकृतिं पराञ्च ।

सिद्धिञ्च देवीं वरुणस्य पत्नीं

तेजश्च कृत्स्नं सुमहच्च धैर्यम् ॥

ताराधिपं खे विमलं सतारं

विश्वांश्च देवानुरगान् पितृंश्च ।

शैलांश्च कृत्स्नानुदधींश्च घोरा-

नदीश्च सर्वाः सवनान्धनांश्च ॥

नागान्नगान्यक्षगणान्दिशश्च

गन्धर्वसङ्घान्पुरुषास्त्रियश्च ।

XVIII

परास्तरं प्राप्य महान्महात्मा

विशेत योगी न चिराद्विमुक्तः ॥

कथा च येयं नृपते प्रसक्ता

देवे महावीर्यतनौ शुभेयम् ।

योगी स सर्वानभिभूय मर्या-

न्नारायणात्मा कुरुते महात्मा ॥ ”

इति भीष्मवचनप्रतिपादितं भवति । ध्यानविन्दूपनिषदि च

“ आत्मानमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् ।

ध्याननिर्मथनाभ्यासादेवं पश्येन्निगूढवत् ॥ ”

इत्येवं ध्यानकार्यं समुदितं भवति । तथा योगतत्त्वोपनिषदि च

“ यथा वा चित्तसामर्थ्यं जायते योगिनो ध्रुवम् ।

दूरश्रुतिर्दूरदृष्टिः क्षणाद्विरागमस्तथा ॥

वाक्सिद्धिः कामरूपत्वमदृश्यकरणी तथा ।

मलमूत्रं प्रलेपेन लोहादेः स्वर्णता भवेत् ॥

स्वे गतिस्तस्य जायेत सन्तताभ्यासयोगतः ।

सदा बुद्धिमता भाव्यं योगिना योगसिद्धये ॥ ”

इति चैवं ध्यानाभ्यासफलमुक्तं भवति । स्मृतौ च—

ध्यानेन सदृशं नास्ति शोधनं पापकर्मणाम् ।

श्वपाकेष्वपि भुञ्जानो ध्यानेनेह विशुध्यति ॥

RESEARCH INSTITUTE
MADRAS-4.

XIX

ध्यानमेव परं ब्रह्म ध्यानमेव परं तपः ।
ध्यानमेव परं शौचं ध्यानमेव परं पदम् ॥
आत्मा ध्याता मनोध्यानं ध्येयः सूक्ष्मो महेश्वरः ।
यत्परापरमैश्वर्यमेतद्ध्यानप्रयोजनम् ॥
विदित्वा सर्वसूक्ष्माणि षडङ्गञ्च महेश्वरम् ।
प्रधानगुणतत्त्वज्ञः परं ब्रह्माधिगच्छति ॥”

इत्येवं हि ध्यानप्रयोजनमभिवर्णितं भवति । भगवानप्यत्र च

“ लभन्ते च यथा लोकाः कर्मणा हि महत्फलम् ।
तथा ध्यानेन दैवं हि भावश्चैव सशक्तिकम् ॥
देवता मानुषाश्चैव मूर्तयश्च तथा परे ।
ध्यानेनैव परां शक्तिं प्राप्नुवन्ति महर्षयः ॥”

इति ध्यानफलमाह । तस्मादेवं पूर्वाध्यायेन सरहस्यार्थं समेदञ्च
ध्यानं तत्फलञ्च श्रुतिस्मृतिसिद्धं व्याख्यातं भवति ।

अथ द्वितीयेनाध्यायेन च भगवता ध्यानयोगिनामुपास-
नासाधनं विद्यास्वरूपमभिधीयते । तत्र च प्रथमा श्वेतकेतुविद्या
ज्ञानिभ्यो ह्याधिकारिभ्यः, धर्मपरेभ्यो द्वितीया धर्मकेतुविद्या,
अर्थार्थिभ्यो भद्रकेतुविद्या तृतीया, आत्मस्वरूपजिज्ञासुभ्यो
वामदेवविद्या तुरीया, जन्मान्तरे योगब्रह्मविद्याप्रेप्सुभ्यो वसिष्ठ-
विद्या पञ्चमी च यथास्वरूपमभिवर्णिता भवति ।

तदुक्तैथम् पञ्चपादिका—

“अथ भगवान् श्वेतकेतुः ब्रह्मनिष्ठो महायोगी महा-
 देवांशो महाशक्तिः महाद्युतिः महामतिः महावीर्यो महात्मा
 च तामिमां परमात्मसंहितां सर्वविद्यासारयन्त्रसारमन्त्रसारबीज-
 सारप्रयोगसारशक्तिसारब्रह्मस्वरूपसारपरां साष्टोत्तरशतमहाप्र-
 योगां साष्टोत्तरशतमहामन्त्रां साष्टोत्तरशतबीजाक्षरां ब्राह्मैश्वर्य-
 दायिनीञ्च योगब्रह्मविद्यां ब्रह्मजिज्ञासुभ्यो योगिभ्यः समु-
 पदिदेश, यां वै पुनः प्राप्य दासाद्याः मेधावन्तो महाश्रीमन्तः
 प्रजावन्तस्तेजस्विनो वर्चस्विनो यशस्विनः कीर्तिमन्तो बलवन्त-
 स्सिद्धिमन्तस्सद्गुणसायिनश्च भवन्ति ॥ १ ॥ अस्यां हि भगवान्परमा-
 त्मा परब्रह्मप्रतिनिधिदिव्योऽनन्तोऽच्युतो निर्मलश्शुद्धो ब्रह्मविष्णु-
 रुद्रात्मको ब्रह्मविभूतिमान् ब्रह्मविभूतिप्रदो महामेधास्सर्वात्मा सत्य-
 सङ्कल्पस्सर्वज्ञस्सर्वसाक्षी सर्वरूपः सर्वार्थदः सर्वकर्ता पुरुषोत्तमः
 समुपास्यः संसारिभिः सदेत्याचष्ट ॥ २ ॥ समुपास्वैनं ब्रह्म-
 विद्यां शुद्धध्यानपरः शुद्धधर्मपरः शुद्धकर्मपरः शुद्धविद्यापरश्च
 समबुद्धिः ॥ ३ ॥ परब्रह्मप्रथमस्वरूपमणोरणीयांसं महतो
 महीयांसं नित्यसत्यशुद्धजीवसाराणुपरिमाणं सर्वब्रह्माण्डनायकं
 सर्वलोकपुरुषोत्तमम्, सर्वकारणकार्यस्वरूपबीजाक्षरवाच्यमव-
 धेहि ॥ ४ ॥ देवीमिमां योगब्रह्मविद्यां भगवान् श्वेतकेतुश्च

शंखणादिभ्यो नारदपीठाधिपतिभ्यःसमुपादिदेश, तामिमामधी-
यानश्च संपूर्णकामः शुद्धं परं स्थानं व्रजति ॥ ५ ॥ इति प्रथमा
पञ्चपादिका ।

अथ भगवान्नारायणांशो धर्मकेतुरहिसापरो धर्मपरो
निर्मलः स्त्रीविप्रहोकारोपासकः स्त्रीणामभ्युदयप्रदः स्त्रीधर्म-
शास्ता सर्वजातिभ्यः शुद्धधर्मोपदेशपरः, तामिमां धर्मसंहितां
योगब्रह्मविद्यां नागार्जुनादिभ्यः शुद्धेभ्यः प्रायच्छत्, यां प्राप्य
हि शुद्धाः सर्वेऽपि सर्वधर्मरहस्यसनातनधर्मपरा भवन्ति ॥ १ ॥
अस्यां हि सर्वब्रह्माण्डबीजाव्यक्तस्वरूपो नाना रूपः सर्वशक्ति-
विजृम्भितश्च सोऽयमात्माऽक्षरस्वरूपः सर्वधर्मार्थदः समुपास्यो
भवति योगिभिः ॥ २ ॥ समुपास्वैनां शुद्धधर्मपरः पूतात्मा
सर्वजगदभ्युदयपरः समबुद्धिः ॥ ३ ॥ तच्च पुनरुपास्यं पर-
ब्रह्मव्यष्टिद्वितीयस्वरूपं नित्यं सगुणं सर्वकल्याणविग्रहम्,
उकारवाच्यमधिगच्छ ॥ ४ ॥ तामिमां देवीं योगब्रह्मविद्यां भग-
वान्धर्मकेतुर्बृहस्पतये, बृहस्पतिः शुद्धेभ्यः संप्रददौ, शुद्धश्चेमा-
मधीयानः संपूर्णकामः सत्यव्रतो परं धर्मस्थानमधितिष्ठति ॥ ५ ॥
इति द्वितीया पञ्चपादिका ।

अथ तथा हि भगवान्भद्रकेतुः भद्रहस्तो भद्रमुखो
भद्रबीजो भद्रमन्त्रो भद्रयोगो भद्रप्रयोगश्च, तामिमां भगवतीं

सर्वविभूतिदानीमर्थसंहिताश्च योगब्रह्मविद्यां खचरः सन्नि-
 हितोऽ सन्निहितश्च शुद्धेभ्यः समुपदिशति, यां हि चावगम्य
 शब्दधारया सर्वेऽपि च शुद्धाः तत्तत्संसारव्यवसायसाध्यां ब्रह्म-
 भूतिं भजन्ति ॥ १ ॥ अस्यां हि सर्वपदार्थेषु जीवभूतः सना-
 तनः स्वयं प्रकाशः प्रकृतिशक्त्याविष्टस्वस्वरूपश्चाऽऽत्मा
 जीवसंज्ञकः समुपास्यो भवति योगिभिः ॥ २ ॥ समुपास्वैनां
 शुद्धधर्मपरः शुद्धबुद्धिः शुद्धसङ्कल्पः सर्वाभ्युदयपरः समभावश्च
 ॥ ३ ॥ तच्च पुनरन्तर्यामिस्वरूपमात्मानं जीवसंज्ञकमकारवाच्य-
 मवधेहि ॥ ४ ॥ तामिमां भगवतीं योगब्रह्मविद्यां चण्डभानो-
 रुपलभ्य भद्रकेतुः महस्पतये, महस्पतिः कुंभयोनये, कुंभयोनिः
 सात्विकाय, सात्विकः शुद्धाधिकारिभ्यश्च व्याजहार, तामिमा-
 मधीयानः स्वात्मस्वरूपवित्तमः संपूर्णकामश्च भवति ॥ ५ ॥
 इति तृतीया पञ्चपादिका ।

अथाह भगवान्नामदेवोऽ ध्यात्मविद्यापरः ब्रह्ममुद्रामुद्रितः
 तामिमामध्यात्मसंहितां योगब्रह्मविद्यां ब्रह्मजिज्ञासुभ्यो महात्मभ्यः
 शुद्धेभ्यः, याश्च प्राप्य शुद्धाः सर्वशक्तिमन्तः सर्वविभूतिमन्तो
 ब्रह्मस्वरूपात्मस्वरूपविज्ञानिनश्च भवन्ति ॥ १ ॥ अस्यां हि
 सर्वस्वभावोपेतमात्मस्वरूपं परं ब्रह्म शुद्धं सर्वकल्याणगुणोज्ज्वलं
 सर्वोपाधिकं निरुपाधिकं च वस्तु समुपास्यं भवति शुद्धधर्मप-

रायणैः ॥ २ ॥ भजस्वैनां शुद्धधर्मपरः ब्रह्मजिज्ञासुः समभावः
 ॥ ३ ॥ तच्च पुनः कोटिसूर्यप्रकाशं दिव्यज्ञानविग्रहं सगुणं
 निर्गुणञ्च सर्वव्यापकमात्मस्वरूपम्, अकारवाच्यमवधेहि ॥ ४ ॥
 तामिमां भगवतीं योगब्रह्मविद्यां भगवान्वाग्देवः कलापवासिभ्यः
 शुद्धेभ्यः प्रोवाच, तामिमां सर्वस्त्रीपुरुषसेव्यां योगब्रह्मविद्याम-
 धीयानः ब्रह्मविभूतिसंमन्नः परब्रह्मसामीप्यं व्रजति ॥ ५ ॥
 इति तुरीया पञ्चपादिका

अथ भगवान्वसिष्ठो ब्रह्मनिष्ठः तामिमां ब्रह्मसंहितां योग-
 ब्रह्मविद्यां सर्वातीतसर्ववभावब्रह्मजिज्ञासुभ्यो ह्यधिकारिभ्यः
 शुद्धेभ्यः तथा सर्वेभ्यः प्राणिभ्यः प्रयाणकाले समुपादिशति स्म,
 यां हि प्राप्य सर्वेऽपि मनुजाः शुद्धाः परस्मिञ्जन्मैनि शुद्धव्य-
 वसायिनो भवन्ति ॥ १ ॥ अस्यां हि सर्वमूलं परं ब्रह्म समुपास्यं
 भवति योगिभिः ॥ २ ॥ भजस्वैनां ब्रह्मविद्यां ब्रह्मभावपरः ॥ ३ ॥
 तच्च पुनस्सच्चिदानन्दस्वरूपं ब्रह्म प्रणववाच्यमवधेहि ॥ ४ ॥
 तामिमां ब्राह्मीं योगब्रह्मविद्यां भगवान्वसिष्ठः शुद्धेभ्यः प्रोवाच,
 तामिमामधीयानः परत्र योगब्रह्मविद्यां संपूर्णामधिगच्छति ॥ ५ ॥
 इति पञ्चमी पञ्चपादिका ।”

आसु च क्रमशः ब्रह्म परमात्मस्वरूपमक्षरस्वरूपं
 जीवस्वरूपमात्मस्वरूपं सर्वतीतस्वरूपञ्च, तत्तद्व्यानपराणां ध्येय-

वस्त्वनुगुणविभूतयश्च सर्वमेतद्यथातत्वं समभिवाणितं भवति ॥
एवमेव हि

“ वामदेवो भद्रकेतुः धर्मकेतुस्तथाऽपरः ।
श्वेतकेतुर्वसिष्ठश्च ब्राह्मोपनयनप्रदाः ॥
देशान्तरगतानां हि भद्रकेतोर्विधिः परः ।
प्रत्यक्षे सति चाचार्ये चान्ये मार्गा उदीरिताः ॥
यथादेशं यथाकालं मार्गाश्चमे महर्षयः ।
विहिताः सन्ति तत्रैकं मार्गं सेवेत दासकः ॥”

इति सनातनधर्मदीपिकावचनेन यथाधिकारं विद्या विभक्ताः
सन्तीति विज्ञायते । किञ्च उक्तानां हि पञ्चानां विद्यानां प्रथ-
माऽधष्ठानावद्या, द्वितीया कर्मविद्या, तृतीया करणविद्या, तुरीया
कर्तृविद्या, पञ्चमी पुरुषविद्या चेति—

“ पञ्चभिश्चैव विद्याभिः ब्रह्म पञ्चस्वरूपवत् ।
उपास्यते यथाभावं शुद्धैरध्यात्मकोविदैः ॥
परमात्मा ह्यधिष्ठानमव्यक्तं कर्म बुध्यते ।
जीवः करणविद्योक्तो ह्यात्मा सवर्फलप्रदः ॥
कर्तृविद्याबोधितः स्यात्पुरुषो ब्रह्मसंज्ञकः ।
प्रयाणकाले विज्ञेयः स्तुतः पुरुषविद्यया ॥”

इति योगरहस्यवचनादवगम्यते । तस्माद्वितीयेनाध्यायेन च विद्या-
स्वरूपं साङ्गं व्याख्यातं भवति भगवता ।

अथ तृतीयेनाध्यायेन च सर्वविद्याजीवभूतानाञ्च बीजानां
सर्वेषां, प्रभावः मुख्यत्वं देवताः लोकाश्च तथा तदुपासकानां
प्राप्यं फलं सिद्धिरूपा विभूतयश्च सर्वमेतद्यथातत्वं प्रतिपादितं
भवति । ध्येयवस्तुस्वरूपानुसन्धानसाधनानाञ्च मन्त्राणां बीजा-
क्षरमेव जीवभूतमिति, प्रबुद्धो भवत्यात्मा ह्याकाशविग्रहश्च
बीजाक्षरेणैवेति च सिद्धान्तः । तदुक्तं योगरहस्ये—

“ शुद्धाकाशानुरूपश्च भात्यात्मा निर्मलः स्वयम् ।
शुद्धतपस्संस्कृतानि गुणभूतानि च स्वतः ॥
बीजाक्षराणि सर्वाणि योगाच्च गुणिनं पदम् ।
गृण्हन्ति च यथाभावमिति योगविदां मतम् ॥
ध्येयं सशक्तिकं ब्रह्म शुद्धन्तर्निर्गुणं तथा ।
सगुणञ्च यत्तस्यास्ति भावो यस्त्रिविधः श्रुतः ॥
भावनायां तस्य मन्त्रः परमं साधनं भवेत् ।
भवेच्च सर्वमन्त्राणां यन्त्राणां शृणु नारद ॥
बीजाक्षरं जीवभूतमिति मे परमं मतम् ।
ब्रह्मणः चलभावश्च बीजञ्चान्यत्र कर्षति ॥
आदिमध्यान्तरहितं संस्कृतं योगतेजसा ।

XXVI

स्वात्मप्रबोधकं यच्च सर्वकार्यक्षमं परम् ॥
ब्रह्मबीजशिरस्कञ्च ब्रह्माक्षरसमुद्भवम् ।
दिव्यस्फोटस्वरूपञ्च तद्वीजमिति निर्णयः ॥
यः शब्दः सर्वकालेषु सर्वदेहेषु चाव्ययः ।
सदेकरूपः शब्देषु नानारूपेषु नारद ॥
जीवभूतो विशुद्धश्च स्वात्मदेहस्थिराश्रयः ।
नित्यः सनातनो ब्रह्मव्यञ्जकस्तृतात्मकः ॥
सोऽयं शब्दो नादरूपः स्फोट इत्यवधारय ।
विकासो यस्य सर्वस्मिन्योगश्चापि स्वशक्तितः ॥
नित्यमस्ति स एवायं शब्दब्रह्मेति कथ्यते ।
शिवढक्कासमाम्नायप्रवणैर्मुनिपुङ्गवैः ॥
मन्त्रनामा कुलालश्च चित्तलोके चिदंबरे ।
शुद्धे च पञ्चाक्षरे सन्बिन्दुरूपे ह्यनामये ॥
त्रिकोणगर्भषट्कोणद्वादशारे हिरण्मये ।
भूपुरद्वयसंयुक्ते शिवे नारायणाभिधे ॥
महाचक्रे यथार्थञ्च संस्कृतानि स्वयोगतः ।
शुद्धानि सर्वतत्त्वानि चैकीकृत्य प्रयत्नतः ॥
करोति बहुधा ब्रह्मघटं हि जपयोगतः ।
तद्वै शुद्धं परं ब्रह्म सर्वातीतं हृदि स्थितम् ॥

रक्षणार्थं हि जगतामकाराक्षरविग्रहम् ।
 सोऽयङ्कुलालश्च महान् स्वसृष्टांश्च पुनःपुनः ॥
 बीजाक्षरसहायश्च जीवयत्यखिलान्घटान् ।
 गृहीत्वा तांश्च सर्वेऽपि पुरुषाह्यधिकारिणः ॥
 व्यवसायमहाब्धिश्च स्वेषां स्वेषां तरन्ति हि ।
 धर्मार्थकाममोक्षाख्यरसैः पूर्णः प्रभासते ॥
 सोऽयं महाब्धिर्द्वोर्मिर्नानारत्नविभूषितः ॥
 यत्पारगमनं योगिन्परप्राप्तिरिहोच्यते ॥”

इति । अतश्चैवंप्रभावानि बीजाक्षराणि समन्त्राणि च शुद्धा-
 र्येभ्योऽधिमम्य, प्रथममजस्रं तान्येव सार्थं जपन्तो महनुभावाः
 पुरुषाः, पुनः सिद्धेन च तेन जपयोगेन शब्दधारया हि सर्व-
 नाडीः संशोधयन्तः, अधिष्ठिताश्च स्वव्यवसायसाधनतमे च
 ध्याने भगवदभिर्वर्णिते, महामानसेन च शुद्धाकाशपरमाणुना
 भगवन्तमीश्वरश्चसगुणनिर्गुणशुद्धस्वतस्सिद्धविग्रहं परिकल्पयन्तः,
 समावाहयन्तश्च स्वोपकल्पितभगवद्विग्रहे च तस्मिन् स्वाचार्य-
 संप्रसादितदिव्यबीजाक्षरध्यानयोगेन च सत्वारोदयेन ”परंमात्म-
 शक्तिम् , तत्र परं ब्रह्मशरीरमाबध्नन्तः सुधृढया हि धारणया ,
 समीक्षन्तश्च सर्वदा तमेव विग्रहम्, कुर्वाणाश्च तदावेशयो-
 ग्यानि ध्यानसमाहारनिष्ठोचितानि यज्ञरूपाणि च सर्वाणि

कर्माणि , स्वोपकल्पिताभिवर्धितदिव्यमङ्गलविग्रहाविष्टपरमात्म-
स्वरूपविज्ञानेन समभावेन परमां ब्रह्मभूतिं ब्रह्मसामीप्यं च पर-
ममृतं भजन्ति । एवं बीजानां मुख्यत्वादिकमप्यभिवर्णितं भवति
योगरहस्ये । तदित्थम्—

“ विग्रहाराधनं वक्ष्ये शुद्धं वै ध्यानयोगिनाम् ।
पत्रं पुष्पं फलं तोयं विग्रहाराधने परम् ॥
साधनं चेति विज्ञेयं तत्र तत्त्वमिदं शृणु ।
बीजात्पत्रं प्रभवति पत्रात्पुष्पस्य संभवः ॥
फलं पुष्पात्ममायाति रसपूर्णं फलं भवेत् ।
दैहिकं कर्म पत्रं स्यात्पुष्पं सङ्कल्प उच्यते ॥
ज्ञानं फलमिह प्रोक्तं तोयं योगः प्रकीर्तितः ।
तोयं ह्यमृतरूपञ्च रस इत्यवधारय ॥
रसो वै स इति श्रुत्या तं लब्ध्वानन्दिनो बुधाः ।
भवन्ति समभावाश्च तस्मादेते यथाभवम् ॥
विग्रहाराधने शक्ता ह्यात्मधीर्बीजमुच्यते ।
आत्मज्ञानबोधकत्वान्मुख्यं बीजाक्षरं भवेत् ॥”

इति । एवं देवतादिकमप्यत्र भगवतैवाभिवर्णितं भवति । तस्माद्ये वै
पुनर्महाभागाः समभावाः सर्वसहोदराः सर्वलोकाभ्युदयपराः सार्व-
त्रिके सनातने सर्वानन्दस्वरूपे सर्वसमे च प्राप्ये फले दत्तदृष्टयः,

तथा स्वानुरूपसांसारिकात्मीयव्ययसायसमीचीनसमाप्तौ , व्यव-
 सायान्तरोपयोगिस्थानस्वीकारे च भृशं जागरूकाश्च ते शुद्धाः
 सवेऽपि, तामिमां योगदीपिकां यथावदाधिगम्य, स्वदहरदिव्यालये
 स्वस्वरूपानुरूपध्यानकर्मणा च सविज्ञानेन, सह च सर्वाभिः
 शक्तिभिः स्वोत्तमोत्तमपुरुषदिव्यमङ्गलविग्रहं संप्रतिष्ठाप्य, तमे-
 व भगवन्तं सर्वदा कर्मध्यानज्ञानयोगैः प्रशस्तपूजासाधनैः सम-
 भ्यर्च्य, तस्यैव भगवतः प्रसादात्सर्वा विभूतिं भजन्तीत्यत्र सर्वं
 समञ्जसं शुभं भवति ।

इत्थम्

श्रीशुद्धार्यदासः

पण्डित. के. टि. श्रीनिवासाचार्यः



THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4

॥ ॐ श्रीः ॥

॥ ओन्नमश्रीपरमर्षिभ्यो योगिभ्यः ॥

योगदीपिका

श्रीहंसयोगिविरचितभाष्योपेता ॥

तन्नायम्

प्रथमोऽध्यायः ॥



नमस्ते नरदेवाय नमोनारायणाय च ।

बदरीवननाथाय योगिनां पतये नमः ॥

अथातश्शुद्धधर्ममण्डलार्योपास्यास्तर्वास्तध्यानक्रमास्तवी-
जाश्च योगगायत्र्यो व्याख्यास्यन्ते । अथैवमाह प्रथमं भगवा-
न्नारायणो भरद्वाजाय ध्यानस्वरूपम् ॥

भरद्वाज महाभाग ध्यानं वक्ष्ये शुभाश्रयम् ।

येन शुद्धा महात्मानः परं पश्यन्ति कर्मणा ॥ १ ॥

सगुणं निर्गुणं शुद्धं चेति ध्यानं त्रिधा मतम् ।

आत्मनो दृष्टयस्तिस्त्रस्वभावेन भवन्ति हि ॥ २ ॥

मूलप्रकृतियोगेन ज्ञानाधिकरणस्य च ।

प्रवृत्तिश्च निवृत्तिश्च शुद्धश्चेति क्रमादमी ॥ ३ ॥

ध्यायतां परमा धर्मास्त्रयाणां मुनिसत्तम ।

मानसं त्रिविधं प्रोक्तं सर्वसृष्टेश्च साधनम् ॥ ४ ॥

तदशुद्धञ्च शुद्धञ्च ब्राह्मञ्चेतीह कथ्यते ।

एवं त्रिधा विभक्तेषु मनस्सु स्मरणं हि तत् ॥ ५ ॥

ध्यानं चिन्तास्वरूपं स्यात्परप्राप्तेश्च साधनम् ।

कल्याणविग्रहो देवस्स्वात्मरूपस्तथा परः ॥ ६ ॥

ब्रह्म सर्वकारणञ्च तृतीयं योगिनां सदा ।

ध्येयमस्ति यथायोगं भरद्वाज यथाक्रमम् ॥ ७ ॥

भरद्वाज इति । अत्रायं संग्रहार्थः-प्रकृतिपुरुषसमष्टेरेव जगदिति संसार इति च व्यवहारः । पुरुष एवायमात्मा जीवस्संसारी च

भवति । अस्ति च जीवस्य त्रिविधा हि दृष्टिः—गुणपरा
 आत्मपरा ब्रह्मपरा चेति । दृष्टिरिह जीवस्य ज्ञानमेव भवति ।
 सेन्द्रियभूतगुणविषया हि प्रथमा, पुष्करपलाशवन्निर्लेपस्यात्मन-
 स्साक्षात्कारसाधनं दृष्टिश्च द्वितीया, सर्वमूलसर्वकारणब्रह्मविषया
 च तृतीया भवति । तत्तद्दृष्टिविषयनिरतिशयानन्दवस्तुचिन्तारूपं
 तथा तत्तद्वस्तुविषयकस्मृत्यनुकूलव्यापाररूपञ्च हि ध्यानं विज्ञायते ।
 अस्ति च त्रिविधं ध्यानं सगुणं निर्गुणं शुद्धमिति । ध्यायतश्चायं
 धर्मः, प्रवृत्तिर्निवृत्तिश्शुद्धश्चेति । ध्यानाधिकरणं हि मनस्त्रिविधं
 भवति, अशुद्धं शुद्धं ब्राह्मञ्चेति । अस्यत्र सङ्कल्पः, सविकल्पो
 निर्विकल्पः शुद्धश्चेति । एवं विभक्तेषु च मनस्सु स्वानुरूपा-
 भिलषितविभूतिप्राप्तिसाधनं ध्यानं विधीयते । देवास्तदङ्ग-
 भूताः कल्याणविग्रहो ह्यात्मा परं ब्रह्म च ध्येयाः स्वाभीष्टविभूति
 प्रदा भवन्तीति । किञ्च ध्यानं प्रत्यपि स्वानुरूपज्ञानादीनां साध-
 नत्वं सदृष्टान्तमेवं विज्ञायते—“ नमोऽस्तु रामाय सलक्ष्मणाय,
 सन्नद्धः कवची खड्गी, उमासहायं परमेश्वरम्, हा कृष्ण द्वारका-
 वास, ईश्वरस्सर्वभूतानाम्, सत्यं ज्ञानमनन्तं ब्रह्म, इत्यादौ तत्त-
 द्विज्ञेयचिन्तारूपं तत्तद्वस्तु स्मारकञ्च ध्यानं स्वानुरूपकर्मज्ञाना-
 दिसाधनं भवति । नमोऽस्त्वित्यादौ क्रियायाः, ईश्वरस्सर्व-
 भूतानामित्यत्र इच्छायाः, सत्यं ज्ञानमनन्तं ब्रह्मेत्यत्र ज्ञानसमाहार-

योश्च ध्यानसाधनत्वं सम्यगवगम्यत इति । ततश्च जीवः कर्मनिष्ठः
 गुणपरया च स्वदृष्ट्या, सविकल्पेन प्रवृत्तिधर्मवता च सङ्कल्पेन
 कर्मनिष्ठया च गुणत्रयतरङ्गमशुद्धं मनः प्राप्य सगुणञ्च वस्तु
 किञ्चिदुत्पाद्य, तद्विषयकेणैव तैलधारावत्सन्ततेनाविच्छिन्नप्रत्ययेन
 च ध्यानेन ह्यचलवत्तदेवानुभवति, तदिदमेव सगुणं ध्यान-
 मित्यामनन्ति । तदुक्तम्—

“ संसारिणो हि जीवस्य ध्यायतो विषयान्सतः ।
 तेषूपजायते सङ्गः सङ्गात्कामश्शुभाश्रयः ॥
 तत्कामाद्भक्तिरतुला तद्भक्तेर्ज्ञानमुत्तमम् ।
 तेन पुण्यफलं जातं तस्मात्स च सुखी भवेत् ॥
 तस्मात्स्वेष्टप्रभुं देवं साङ्गं ध्यायेद्विचक्षणः ।
 न चलेदचलः स्वस्थो वर्षवातादिभिर्यथा ।
 तथा हि कर्मणा स्वान्तं कृत्वा चाञ्चल्यवार्जितम् ॥
 ध्यायेत्स्वेष्टप्रभुन्देवं कर्मनिष्ठो विचक्षणः ।
 इदं हि सगुणं ध्यानं पुरा प्रोक्तं महर्षिभिः ॥”

इति । एवं विषयान्सतश्च ध्यायतां संसारिणां दुःखभाक्त्वञ्चाप्ये-
 वमवगम्यते भगवद्गीतायाम्—

“ ध्यायतो विषयान्पुंसस्सङ्गस्तेषूपजायते ।
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

कोधाद्भवति संमोहस्संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद्बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥”

इति । अत एव सगुणरूपाभ्याञ्चाभ्यामेव ध्यानाभ्यां स्व-
र्गनरकावित्यपि सिद्धौ भवतः । एवमेव ह्यपरो ज्ञाननिष्ठश्च संस-
रज्जीवः, आत्मपरया च स्वदृष्ट्या निवृत्तिधर्मवता निर्विकल्पेन,
सङ्कल्पेन सन्यासकर्मणा च स्वदिव्यसत्त्वमात्रतरङ्गितं शुद्धश्च मन-
स्समेत्य, * भगवदुक्तात्मगीताभिष्टुतं निर्गुणं सर्वकारणमङ्गुष्ठमात्रं
स्वात्मस्वरूपमुपास्यं परिकल्प्य, पूर्वोक्तलक्षणलक्षितेन च ध्यानेन
पृथिवीवत्तुल्यस्वभावस्तमेवात्मानमुपास्ते । इदमेव हि निर्गुणं
ध्यानमुच्यते । तदुक्तम्—

“ ज्ञानी तु संसरज्जीवस्साङ्ख्ययोगेन कर्मणा ।

निश्चित्य स्वात्मरूपं हि ध्येयमङ्गुष्ठविग्रहम् ॥

परिकल्प्य विशुद्धान्तः करणो दिव्यसत्त्ववान् ।

निवृत्तिधर्मवानेवमात्मानं प्रकृतेः परम् ॥

* शुद्धधर्ममण्डलार्यसमये श्रीभगवद्गीतायां चतुर्विंशतिगीताश्च भगवदुपादि-
ष्टासन्तीति, तासांच प्रत्येकं श्लोकाश्च गायत्र्यश्चरसंख्याका इति च राद्धान्तः ।
एतद्वन्थान्ते चैतेषां गीताश्लोकानां प्रथमपादश्च तत्तत्स्थानसंख्यानिरूपणपूर्वकं
बुभुत्सुबोधार्थं प्रकाशितो भविष्यति ।

ध्यायेत्स्वदहरे नित्यं सर्वशक्तियुतं प्रभुम् ।

तदिदं निर्गुणं प्रोक्तं ध्यानं सन्यासकर्मवत्” ॥

इति । तथा चान्यो ह्युत्तमोऽधिकारी, ब्रह्मणो ह्यतीतत्वेऽप्यस्ति ब्रह्म
विजातीयमिति ब्रह्मपरया च स्वदृष्ट्या, योगरूपेण शुद्धधर्मवता-
च शुद्धसङ्कल्पेन, शुद्धसत्त्वतरङ्गं ब्राह्मञ्च मनस्तत्त्वं बृहत्प्रतिपद्य
सर्वविग्रहं सर्वजगत्कारणं परं ब्रह्म स्वात्मस्वरूपं परिकल्प्य,
सर्वं तत्त्वत्विदं ब्रह्मेत्यनुसन्धानरूपकर्मणा पूर्वोक्ततदुचितध्यानेन
ब्रह्मवदचञ्चलशुद्धश्च तद्ब्रह्म ह्युपास्ते । तदिदं शुद्धं ध्यानमुच्यते ।
तदुक्तम्—

“ सर्वधर्माश्च सन्त्यज्य भेदज्ञानवतो मुनिः ।

शुद्धसङ्कल्पयोगेन शुद्धसत्त्वतरङ्गितम् ॥

मानसं ब्राह्ममासाद्य त्यक्तोच्चावचभावनः ।

ब्राह्मं स्वात्मस्वरूपं हि कल्पयित्वा च योगतः ॥

तदुपासीत शुद्धेन ध्यानेन च परावरम् ।

शुद्धं ध्यानमिदं प्रोक्तं ब्रह्मभावकरं परम् ॥ ”

इति । एवं सप्रकारं ध्यानस्वरूपमभिधाय तत्फलमाह—

लभन्ते च यथा लोकाः कर्मणा हि महत्फलम् ।

तथा ध्यानेन दैवं हि भावञ्चैव सशक्तिकम् ॥ ८ ॥

देवता मानुषाश्चैव मूर्तयश्च तथा परे ।

ध्यानेनैव परां शक्तिं प्राप्नुवन्तीति निर्णयः ॥९॥

लभन्त इति । यथा वा लोकाः स्वज्ञानेच्छानुगुणकर्मभिः कृष्यादिभिश्च, तदनुरूपं फलं लभन्ते, तथा ध्यानेनापि ध्येय-वस्तुस्वरूपानुरूपं सशक्तिकश्च दैवं भावं भजन्ते इति भावः । एवं ध्यानस्य सशक्तिकदैवभावप्रदातृत्वकथनेन, सर्वलोकस्वभावानुरूपविभूतिसाधनत्वं शक्तेरेवेत्यवगम्यते । तत्प्रकाराश्च सर्वेऽपि सयुक्तिकश्चानुष्ठानचन्द्रिकायां दासाध्याये पञ्चमे पटले नारदराहु-संवादे प्रपञ्चिता भवन्ति । तदाशयश्चेत्थम्—सर्वातीतसमस्त-स्वभावपरब्रह्मणो बहुभवनसङ्कल्परूपया च देव्या महाशक्त्या हि, दिव्यज्ञानविग्रहश्चायमात्मा ब्रह्मस्वरूपः स्वानुरूपश्च मूलतत्त्वमधि-तिष्ठन्, मूलतत्त्वश्च चतुर्विंशतिसंख्याकतत्त्वात्मकं परिणमयति । परिणामश्च पुनस्तस्याणुस्वरूप एव । तत्रैव च महदादीनां धर्माणां पुरुषयोगवशादेव संभवः परिदृश्यते । एवं सधर्ममुद्विन्नानि तत्त्वानि चात्मशक्त्यैव सर्वविभूतिसाधनकर्मक्षमाणीति हि विज्ञेयम् । ततश्चाधिकारी स्वात्मशक्तिं सर्वतत्त्वेषु भावयितुं चिन्तामधिगच्छति । सा च विभूतिचिन्ता ज्ञानचिन्ता सङ्कल्पचिन्ता कर्मचिन्ता ब्रह्मचिन्ता चेति पञ्चधा भवति । इदं सुखमिति चिन्ता

हि विभूतिचिन्ता, इदं सुखविज्ञानसाधनं शास्त्रमिति तु ज्ञान-
चिन्ता, इदं मदिष्टसाधनमेवं कर्तव्यमिति चिन्ता च सङ्कल्प-
रूपा, इदमेव कर्म फलसाधनमिति हि कर्मचिन्ता । एवं चिन्तासु
पञ्चसु सर्वकार्यक्षमा सूत्ररूपा सर्वशक्तिसंवर्धनी च ब्रह्मचिन्ता
भवति । सैव हि ध्यानमित्युच्यते । सगुणब्रह्मध्यानेन हि सर्व-
तत्त्वेषु प्रकृतिशक्तिस्वरूपोऽत्मशक्तिरभिवर्धते । निर्गुणब्रह्मात्मस्वरू-
पध्यानेन चासाधारणी ह्यात्मशक्तिः परिवर्धते । शुद्धब्रह्मस्वरूप-
ध्यानेन च सर्वमूलरूपा सनातनी च ब्रह्मशक्तिस्समेधते । ततश्च
पुरुषार्थप्राप्तौ चिन्तामधिगच्छतामधिकारिणां पुरुषाणां ध्यानमेव
त्रिविधमधिकार्यनुगुणं सशक्तिकं दैवं भावं जनयतीति ।
ध्यानेनैव ह्यात्मनां त्रिमूर्त्याद्यधिकारिपुरुषस्थानं भवतीत्याह—देवता
इति । तस्मादेव सर्वेऽपि वयं सशक्तिकं दैवं भावमापन्नाः,
विद्याध्ययने, तदनुरूपसङ्कल्पे, तदनुरूपकर्मणि तदनुरूपफला
नुभवे च शक्ता भवामः । अत एव तत्रैव—

“ ध्यानेन लभते मर्त्यः भूतशुद्धिं सुखप्रदाम् ।

दीर्घायुष्मान्भवेद्ब्रह्मज्ञानात्पुरुषो लोकवल्लभः ॥

बलं हि प्राकृतं ध्यानादोजश्च प्रतिभां तथा ।

सुकुमारं वपुर्दिव्यां दृष्टिं सर्वावगाहिनीम् ॥

सर्वा विभूर्ति षट्कर्म प्रतिष्ठां लोकपूजिताम् ।
 बहुनात्र किमुक्तेन सर्वान्कामानवाप्नुयात् ॥
 जातिस्मरश्च भवति ध्यानेनैव न संशयः ।
 ब्रह्मा विष्णुश्च रुद्रश्च ये चान्ये देवबलुभाः ॥
 स्वनामानुगुणं स्थानं लेभिरे ध्यानयोगतः ।
 लोकानुग्रहकर्माणि ध्यानादेव फलन्ति हि ॥
 सृष्टीस्सर्वाश्च कुर्वन्ति ध्यानेनैव सुखप्रदाः ।
 ध्यानेनैव ब्रह्मशक्तिं लभन्ते मानवोत्तमाः ॥
 सगुणं निर्गुणं वापि शुद्धध्यानञ्च देहिनाम् ।
 योगिभक्तयतीनां स्यात्सर्वाभ्युदयसाधनम् ॥ '

इति, विशेषतो ध्यानकार्याणि चाभिर्वर्णितानि भवन्ति । एवं
 ध्यानफलमुक्त्वा ध्यानस्यैव श्रेयस्साधनतमत्वेन मुख्यत्वमाह—

भगवच्चरणप्राप्तिः शान्तिर्मोक्षः परं सुखम् ।
 समाधिर्ब्रह्मभावश्च ह्येतेऽर्थाः परमा मताः ॥१०॥
 ते सर्वे समरूपास्युरिति वेद्याः स्वभावतः ।
 प्रशस्तभक्तिरहितात्केवलात्कर्मणोऽपि च ॥११॥

तत्सर्वाजात्मयाथात्म्यज्ञानं प्राप्तिमुसाधनम् ।

अपरिनिष्पन्नरूपात्तस्माज्ज्ञानाद्वरं भवेत् ॥१२॥

स्वपूर्युपायभूतात्मध्यानमेव हि साधनम् ।

तस्मादेवात्मयाथात्म्यज्ञानं पूर्णं हि जायते ॥१३॥

पूर्णस्वात्मपरिज्ञानादेव शान्तिस्सुखं भवेत् ।

तस्मात्स्वात्मध्यानमेव विशिष्टं साधनं भवेत् ॥१४॥

इति योगदीपिकायाम्, ध्यानाध्यायः प्रथमः ॥

भगवच्चरणप्राप्तिरित्यादि । यच्च वा पुंसां परमपुरुषार्थत्वेन प्राप्यं परमं फलं, तदेव भक्ता ब्रह्मनिष्ठाः श्रियः पतेर्भगवन्नारायणस्य उमासहायस्य वा भगवतश्चेश्वरस्य चरणनलिनसामीप्यमिति, तपस्विनो ब्रह्मनिष्ठाश्शान्तिरिति, संसारिणो मोक्ष इति, केवलज्ञानिनस्तु परं सुखमिति, योगिनस्तु समाधिरिति, वेदान्तविज्ञानसुनिश्चितार्थास्तु ब्रह्मभाव इति च वदन्ति । सर्वेषामेषां स्वभावस्त्वेकरूप एव । तादृशपुरुषार्थप्राप्तौ परमञ्च साधनं ध्यानमेवेति भगवदाशयः, यतः प्रशस्तभक्तिसाहित्यं कर्माणि स्वात्मज्ञानेनैव भवति । तादृशज्ञानपूर्तिकरणञ्च ध्यान-

મેવેત્યવગમ્યતે । અતો ધ્યાનસ્યૈવ પરમપુરુષાર્થસાધનત્વેન મુખ્યત્વં સિદ્ધં ભવાતિ । તથા ચોક્તં ગીતાયામ્— ।

“ શ્રેયો હિ જ્ઞાનમભ્યાસાજ્ઞાનાધ્યાનં વિશિષ્યતે ।

ધ્યાનાત્કર્મફલત્યાગસ્યાગાચ્છાન્તિર્નન્ટરમ્ ॥ ઇતિ ॥

અત્ર જ્ઞાનશબ્દાર્થસ્તુ આત્મજ્ઞાનમેવ, ભક્તિરહિતકર્મભ્યાસઃ । ભક્તિરપિ પરિપૂર્ણાત્મયાથાત્મ્યજ્ઞાનમેવ, કર્મફલત્યાગસ્તુ આત્મયા-થાત્મ્યજ્ઞાનસ્ય પૂર્ણત્વકરણરૂપઃ, ઇતિ હિ બુદ્ધ્યતે । તતશ્ચ ધ્યાનં મુખ્યં સાધનમિતિ સિદ્ધમ્ । ઇતિ શ્રીહંસયોગિવિરચિતે યોગદીપિકાભાષ્યે ।

પ્રથમોઽધ્યાયઃ ॥

અથ દ્વિતીયોઽધ્યાયઃ ॥

एवं सामान्यतः साङ्गं सप्रयोजनञ्च ध्यानस्वरूपमभिधाय, शुद्ध-धर्मार्योपास्ययोगगायत्रीस्वरूपभेदेन अधिकारिभेदेन च विशेषतो ध्यानस्वरूपं निरूपयन्प्रथमं श्वेतकेतोरयने प्रतिष्ठितायाः योगगायत्र्याश्चोपासकानां ध्यानमाह—

અથ દ્વિતીયોઽધ્યાયઃ ॥

भरद्वाजमहाभागश्चेतकेतोर्महात्मनः ।

सिद्धान्ते योगगायत्र्याश्चैवं ध्यानमुदाहृतम् ॥ ૧૫ ॥

THE KUPPUSWAMI SASTRI
RESEARCH INSTITUTE
MADRAS-4.

उपासे शुद्धविज्ञानं शुद्धज्योतिस्वरूपिणम् ।

शुद्धसत्त्वमण्डलस्थमीश्वरन्तं सनातनम् ॥ १६ ॥

भरद्वाजेति । उपासे इति—यश्चपुनः सर्वत्र सर्वदा चैकाकारविज्ञान-
स्वरूपः, निरूपाधिकः, स्वतो भासमानः सजातीय विजातीय
स्वगतभेदरहितः, सर्वव्यापकः ; तं परमात्मानमीश्वरमुपासे इत्यर्थः ।
इदञ्च शुद्धं ध्यानं भवति । यद्यपि शुद्धध्यानध्येयवस्तुनः परब्रह्मणः
नपुंसकत्वेन पुंस्त्वमुक्तम्, तथापि शुद्धस्वरूपत्वेऽपि ध्येयत्वेन
तस्य पुंस्त्वमुपासकसंप्रदायसिद्धं भवतीति विज्ञेयम् । एमं ध्या-
त्वा गायत्रीमुपासमानाः स्वात्मनि ब्रह्मस्वरूपे ब्रह्मशक्तिमुद्राद्य
स्वदहरे तमीश्वरं पश्यन्तः स्वस्वव्यवसायकरणविधौ चेश्वरा
भवन्तीत्यवगम्यते । अथ श्वेतकेतुराद्धान्तिनामुपास्यां योगगा-
यत्रीमाहभगवान्—

अथ वक्ष्ये महाविद्यां श्वेतकेतोरिमां शृणु ।

यया लोकाः प्राप्नुवन्ति परमं धाम चाव्ययम् ॥ १७ ॥

ओम्—अम्—ह्रीम्—ब्रह्मस्वरूपमुपासे ओम् ॥

ओमिति, ओम्, नेतिनेतीति निरवधिकानन्दयुक्तम्, अम्, सर्वसंसारेषु सनातनं नानाविधसृष्टिस्थितिसंहारकारणं सर्वा-

नन्दमूलं पुष्करपलाशवन्निर्लेपं अं-त्रीजोद्विन्नस्वरूपं अकार-
वाच्यं ब्रह्मरूपमात्मानम्, ह्रीम्, परब्रह्मस्वरूपस्वभावाभिन्नशुद्ध-
सत्त्वविग्रहम्, उपासे, परब्रह्मसामीप्यमापन्नोऽस्मि इत्यर्थः ।
यद्यपि सालोक्यसायुज्यसारूप्याणि च प्राप्यफलत्वेन ह्युपासका-
नां श्रुतिषु प्रतिपादितानि सन्ति, तथापि प्राप्याणामेषामुत्तमत्वं
सामीप्यस्यैवेति हि ब्रह्मविदां राद्धान्तः । तदुक्तं नारदराहुसंवादे ।

“ प्राप्याणां मुक्तिसाध्यानां पुमर्थानां विशेषतः ।

सामीप्यं परमार्थस्यात्तदानन्दः प्रशस्यते ॥ इति ॥

ओमादीनाञ्च तत्तद्बीजानामर्थस्तु अनुष्ठानचन्द्रिकायां बीजाध्याये
सम्यक्प्रतिपादितो भवति । तदित्थम्—

“ ओमित्येकाक्षरेणैव ब्रह्मरूपन्तदुच्यते ।

तदुद्विन्नमात्मरूपमकारेण हि बुध्यते ॥

हकारः पुनरात्मा स्याद्रेपस्संसारवाचकः ।

आत्मसंसारयोर्योगमीकारस्तु निषेधति ॥

त्रिगुणात्मिका महामाया योग इत्युच्यते बुधैः ।

सर्वेषामेकरूपत्वं मकारः प्रवदत्यसौ ॥” इति

एवं सर्वत्र विज्ञेयम् । एवमात्मयोगगायत्रीस्वरूपमभिधाय
शक्तियोगगायत्रीमाह—

ओम्—ऐम्—क्लीम् —सौः—ब्रह्मशक्तिं
सर्वसिद्धिप्रदां ब्रह्मप्राप्त्युपायभूताम्, देवीं शर-
णमहं प्रपद्ये—

ओमिति-ओम्-नेति नेति श्रुत्या निरवधिकानन्दस्वरूपाम्, ऐम्,
सर्वात्मसनातनीं सर्वविज्ञानसृष्टिस्थितिलयकारिणीं सर्वसंसार-
नन्दमूलभूतां भास्करप्रभेवात्मानन्यविग्रहां ऐं बीजोद्भिन्नस्वरूपा-
मात्मनो ज्ञानशक्तिम्, क्लीम् सर्वमन्मथमन्मथां सर्ववश्यकारिणीं सर्व
कामफलप्रदां क्लीं बीजोद्भिन्नस्वरूपां आत्मनस्सङ्कल्परूपामिच्छाश-
क्तिं क्रियाशक्तिञ्च त्रिपुराधिवासिनीम्, सौः अमृतस्वरूपाममृतदा-
यिनीं सौश्चेति बीजोद्भिन्नस्वरूपाममृतकलामात्मनोऽमृतशक्तिश्चाणि-
मादिसर्वसिद्धिप्रदां परमपुरुषार्थब्रह्मसामीप्यप्राप्त्युपायभूताञ्च देवीं
ब्रह्मशक्तिं प्रपन्नोऽस्मि इत्यर्थः । एवं श्वेतकेतोरयने ह्यात्मयोगगा-
यत्रीं शक्तियोगगायत्रीञ्च साङ्गं समुपपाद्य, धर्मकेतुसिद्धान्तमाह
भगवान्—

धर्मकेतुश्च भगवान् स्त्रीणामभ्युदयप्रदः ।

सर्वजातिगुरुस्तस्य सिद्धान्तं ते वदाम्यहम् ॥१८॥

धर्मकेतुरिति । एवं हि भगवानत्र ध्यानस्वरूपमाह—

शुद्धस्फटिकसंकाशं ब्रह्माक्षरसमुद्भवम् ।

आत्मानं शक्तिसंयुक्तं नानारूपमुपास्महे ॥१९॥

शुद्धमिति । शुद्धस्फटिके सर्वब्रह्माण्डबीजाक्षरे सङ्काशते प्रकाशते जीवभूतत्वेन विराजते इत्यर्थः । सचोकार इति यावत् । तदुक्तम्—

शुद्धस्फटिकसंज्ञश्च ह्युकारः प्रणवस्थितः ।

द्वितीयस्सर्वजगतां बीजमित्यवधारय ॥

इति । ब्रह्माक्षरसमुद्भवं ओङ्कारश्च ब्रह्माक्षरः सः उत्पत्ति स्थानं यस्य तम्, अकारवाच्यमिति भावः । शक्तिसंयुक्तं तिसृभिः ज्ञानेच्छाक्रियारूपाभिः शक्तिभिः विशिष्टम्; अत एव नानारूपं देवमनुष्यादि विग्रहम्, आत्मानं हार्देश्वरम्, उपासे ध्यायामि इति वाक्यार्थः । इदञ्च सगुणं ध्यानं भवति ।

अत्र चात्मगायत्रीस्वरूपमाह—

ओम्—अम्—समस्तस्वरूपमात्मानमुपासे ॥

ओमिति—ओम् परब्रह्मणः स्वरूपम्, ओम्, ओं बीजोद्भिन्न-स्वभावं आत्मानम्, सनातनम्, समस्तरूपं समस्तवस्तुजीव-

भूतम्, उपासे ध्यायामीत्यर्थः । सर्वेषां लोकानामन्तः प्रविष्टं
शास्तरं परब्रह्मस्वरूपमात्मानं समस्तलोकस्वरूपं ध्यायामीति-
यावत् । अथात्रशक्तियोगगायत्रीमाह—

ओम्—ह्रीम्—ब्रह्मशक्तिं शरणमहं प्रपद्ये॥

ओमिति । ओं परब्रह्मसंभवाम्, ह्रीं ह्रींबीजोद्भिन्नस्वभावाम्,
ब्रह्मशक्तिं सर्वसिद्धिप्रदाम्, शरणमहं प्रपद्ये सर्वसिद्धिप्राप्त्युपाय-
भूतत्वेन शरणं व्रजामीत्यर्थः ।

एवं धर्मकेतु सिद्धान्तयोगगायत्रीस्वरूपं सध्यानक्रमं निरूप्य
भद्रकेतुसिद्धान्तं विवक्षुस्तत्र प्रथमं ध्यानस्वरूपमाह—

चिद्रूपं परमं देवं दिव्यमङ्गलविग्रहम् ।

कारणं सर्वलोकानां शुद्धे हृदि विभावये ॥२०॥

चिद्रूपमिति । चिद्रूपं ज्ञानस्वरूपं ज्ञानैकसमाधिगम्यस्वभावं वा,
दिव्यमङ्गलविग्रहं शुद्धकल्याणशरीरम्, सर्वलोकानां कारणं सर्व-
जगत्कारणम्, परमं सन्निहितत्वेन श्रेष्ठतमम्, देवं निरवधिका-
नन्दस्वरूपमात्मानम्, शुद्धे असद्विषयसङ्गरहिते, हृदि चेतसि
दहराकाशे, विभावये ध्यायामीत्यन्वयार्थः । इदमपि सगुणं
ध्यानमुच्यते । अथात्रात्मा योगगायत्रीमाह—

सर्वमूलं सनातनं परब्रह्मप्रतिष्ठितान्तरम् ।
 शुद्धमपि सर्वस्वभावोपेतं कोटिसूर्यप्रकाशम्॥
 क्षीरवर्णं निरुपाधिकं शुद्धं दहराकाशसंस्थितम् ।
 ब्रह्मस्वरूपमात्मानमेकं ओं अं बीजस्वरूपमुपासे॥

सर्वमूलमित्यादि । सर्वमूलं सर्वेषां ज्ञानेच्छाक्रियासमाहारसाध्यानाञ्च
 पुमर्थानामाधारभूतम्, सनातनं चिरन्तनं सर्वत्र स्वभावेनैवावस्थितं
 वा, परब्रह्मप्रतिष्ठितान्तरं परब्रह्मसङ्कल्पप्रतिष्ठापितभेदम्, शुद्ध-
 मपि स्वतो भावाभावधर्मरहितमपि, सर्वस्वभावोपेतं भावाभाव-
 स्वरूपोपेतम्, कोटिसूर्यप्रकाशं अनेकादित्यसङ्काशं सर्वलोका-
 धिपादित्यमण्डलमध्यप्रतिष्ठितदिव्यवपुषं वा, क्षीरवर्णं शुद्धसत्व-
 स्वरूपं परमहंसभोग्यादिव्यमङ्गलविग्रहकान्तिं वा, निरुपाधिकं
 कालदेशाद्यपरिच्छिन्नस्वभावम्, शुद्धं शुद्धध्यानगम्यम्, दहरा-
 काशसंस्थितं योगोद्धाटितहृदयकोशनिलयम्, ब्रह्मस्वरूपं परब्रह्म-
 प्रतिनिधिं परब्रह्मशरीरभूतं वा, एकं अद्वितीयमुद्भयं वा, ओं अं
 बीजस्वरूपं प्रणवावयवाऽकारबीजोद्भिन्नस्वस्वरूपम्, आत्मानं
 आत्मेति श्रुतिसिद्धनामधेयं पुरुषम्, उपासे ध्यायामी-
 त्यन्वयार्थः । अत्रैवमाह भगवान्कुमारः प्राचेतसाय—सर्वमूलं

सर्वासां योगविभूतीनां मूलं कारणम्, सनातनं सप्त-
 सप्तक्रमेषु पञ्चसु लोकेषु सूत्ररूपेण व्याप्तम्, अत एव
 परब्रह्मप्रतिष्ठितान्तरं परब्रह्मणः परब्रह्मस्वरूपात् प्रतिष्ठितः
 सिद्धः अन्तरः विशेषः यस्य तं परब्रह्मस्वरूपसिद्धविशेषल-
 क्षणमिति भावः। शुद्धमपि अपरिच्छेद्यमपि, सर्वस्वभावोपेतं देवम-
 नुष्यादिव्यवहारविषयम्, कोटिसूर्यप्रकाशं कोटिश्च सुषुम्नाख्यो
 नाडीविशेषः तत्तसूर्यश्च ब्रह्मरन्ध्राख्यो स्थानविशेषः तत्र प्रकाशं प्रका-
 शमानम्, क्षीरवर्णं क्षीं रं इति सुषुम्ना नाडीबीजाक्षराभ्यां वर्णि-
 तम्, निरुपाधिकं त्यक्तसंसारबीजाक्षरम्, शुद्धं निर्मलम्, दह-
 राकाशसंस्थितं दहरे हृदयकमलाग्रे अङ्गुष्ठमात्रविग्रहेणावस्थितम्,
 ब्रह्मस्वरूपं सच्चिदानन्दस्वरूपम्, एकं उपास्यत्वेन मुख्यम्,
 आत्मानं परमात्मानं पुरुषसूक्ताभिर्वर्णितम्, उपासे ध्यायामी-
 त्यर्थ इति । अथ प्रकृतियोगगायत्रीस्वरूपमाह—

अजामेकां त्रिगुणात्मिकां सर्वदेव्याधिष्ठिताम् ।

कोटिपूर्णिमाचन्द्रप्रकाशां सर्वस्वरूपाम् ॥

सर्वसंस्थितामात्मस्वरूपां सोपाधिकां ।

सर्वकल्याणगुणोज्ज्वलां ओं-ऐं बीजस्वरूपामुपासे ॥

अजामिति त्रिगुणात्मिकां सात्त्विकराजसतामसगुणस्वभावाम् ,
 सर्वदेव्यधिष्ठितां सर्वाभिर्देवीभिश्शक्तिभिस्समेताम्, कोटिपूर्णिमा-
 चन्द्रप्रकाशां अनेकराकाचन्द्रवद्भासमानाम्, सर्वस्वरूपां सर्वं ब्रह्म-
 स्वरूपं स्वरूपं यस्याइति व्युत्पत्त्या विविधविचित्रशरीरमित्यर्थः। अत
 एव सर्वसंस्थितां सर्वस्मिन्ब्रह्मणि संस्थितां शरीरभूताम्, आत्म-
 स्वरूपां आत्मशरीरभूताम्, सोपाधिकां कालाद्यधीनविग्रहाम् ,
 सर्वकल्याणगुणोज्ज्वलां सर्वमङ्गलगुणोपेताम् , ओं-ऐं बीजरूपां
 परब्रह्मज्ञानशक्त्युद्भूतस्वभावाम् , एकां आत्मनोऽन्याम् , अजां
 नित्यां प्रकृतिम् , उपासे ध्यायामीति वाक्यार्थः । अथ परब्रह्म-
 योगगायत्रीस्वरूपमाह—

ओं—ह्रीं—बीजरूपं ब्रह्मस्वरूपमुपासे ।

ओमिति । अत्रैवं व्याख्याति भगवान्सनत्कुमारः कौशिकाय—
 अधीहि भगवन्निमां ब्रह्मविद्याम् , या हि भगवता नारायणेन
 भद्रकेतवे सिद्धायाधिकारिपुरुषायान्तरिक्षचारिणे सर्वसाधारणं
 समुपादिश्यत, ओमित्येकाक्षरेणाऽजेनाऽव्ययेन समस्तस्वभावे
 नाऽभिलक्षितं भावाभावशून्यं परं ब्रह्म बुध्यते, तच्चातीतमपि
 आत्मानात्मतद्योगवियोगार्थकह्रींबीजाक्षरसमुद्भिन्नस्वरूपं ब्रह्मस्व-
 रूपं सर्वोपास्यं भवति, तदेवं तद्ब्रह्मोपास्व इति । तथा च ओं

सर्वातीतमपि, ह्रीमिति बीजनिर्दिष्टस्वरूपम्, ब्रह्मस्वरूपम्, उपासे ध्यायामीति वाक्यार्थः । एवं गायत्रीस्वरूपमभिधाय भद्रकेतुसिद्धान्तं स्तौति—

पुरा मयैव संप्रोक्तां ये चेमां भद्रकेतवे ।

उपासते शुद्धधर्ममण्डलस्थाश्च योगिनः ॥ २१ ॥

दूरस्थाश्च प्रसादान्मे परां भूतिञ्च ते कलौ ।

प्राप्नुवन्ति भरद्वाज सत्यं ते प्रब्रवीम्यहम् ॥ २२ ॥

पुरेति । एवं भद्रकेतुसिद्धान्तं निरूप्य वामदेवसिद्धान्तं वक्तुमुपक्रमते—

सिद्धान्तं वामदेवस्य सरहस्यं ब्रवीम्यहम् ।

येन सर्वे योगिनश्च सिद्धिं विन्दन्त्यनुत्तमाम् ॥ २३ ॥

सिद्धान्तमिति । अनुत्तमामिति-अस्यैव सिद्धान्तस्य सर्वकालेषु सर्वेषां सर्वसिद्धिप्रदत्वेनेति भावः । अथात्र ध्यानस्वरूपमाह—

शुद्धतेजस्वरूपन्तमात्मानं निरुपाधिकम् ।

सोपाधिकं सर्वशक्तिसमेतं हृदि भावये ॥ २४ ॥

शुद्धतेजस्वरूपमिति । शुद्धतेजस्वरूपं सूर्यचन्द्राग्निभ्योऽप्यति-
शयिततेजोविशिष्टम्, निरुपाधिकं समस्तमर्यादातीतम्; सोपा-
धिकं विविधविचित्रस्वभावोपासकस्वरूपानुरूपज्ञानविषयस्वेच्छा-
परिगृहीतदिव्यमङ्गलविग्रहम्, सर्वशक्तिसमेतं तत्तदधिकारिपुरु-
षस्वरूपानुरूपामिलितपुरुषार्थप्राप्त्युपायभूताभिश्चतसृभिश्च श-
क्तिभिस्समेतम्, तं मध्यमोत्तमाभ्यां भिन्नमनपुंसकं तदिति नपुं-
सकसर्वनामशब्दवाच्यपरब्रह्मस्वरूपं पुरुषम्, आत्मानं सन्निहि-
तत्वेन सर्वसिद्धिप्रदं देवम्, हृदि दहराकाशे, भावये ध्यायामीति
वाक्यार्थः । अतश्चात्मन एव सर्वैभ्यस्सन्निहितत्वेनोपास्यत्वम्—

“ सन्तं समीपे हृत्पद्मे रमणं सर्वभूतिदम् ।

सुहृत्प्रेष्ठतमन्नाथमात्मानं सर्वकारणम् ॥

उपासकानामत्यन्तसुलभं सर्वसंस्थितम् ।

सर्वरूपं परं ध्यायेत्कर्मबन्धच्छिदं प्रभुम् ॥ ”

इति नारदवचनमनुशास्ति । अथात्र परात्मयोगगायत्रीस्वरूप-
माह—

कोटिसूर्यप्रकाशं क्षीरवर्णम् ।

निरुपाधिकं शुद्धं दहराकाशसंस्थितम् ॥

ब्रह्मस्वरूपमात्मानमेकम्

ओं अं बीजस्वरूपमुपासे ॥

कोटिसूर्यप्रकाशमिति । कोटिशब्दश्चात्र संख्यालक्षणेनाष्टमहात-
त्वपरः । तत्र सूर्यवत्प्रकाशं प्रकाशमानमित्यर्थः । तदुक्तम्—

“ तत्तद्भूतमये लोके मानसे बुद्धिमण्डले ।
महदुद्भिन्नलोके च ह्यहङ्कारमये पुमान् ॥
आदित्यवद्भासमानोऽध्यात्मा तिष्ठति निर्मलः ।
पञ्चभूतान्यहङ्कारो मनो बुद्धिरिति श्रुताः ॥
भावास्सन्तीह चाष्टौ हि तत्त्वरूपास्सनातनाः ।
विकसन्त्यात्मना चैते यथारूपं गुणैस्सह ॥”

इति । क्षीरवर्णमिति—क्षीरशब्दश्चात्राऽमृतार्थकः वर्णः स्वभावः
तथा च अमृतस्वभाव इत्यर्थः । अत एव निरुपाधिकं
प्रकृतेः परम्, शुद्धं विज्ञानलक्षणं शुद्धसत्त्वम्, दहराकाशसंस्थितं,
हृदयपुण्डरीकपुरार्धाश्वरम्, एकं केवलम्, ओं-अं बीजस्वरूपं
परब्रह्माक्षरप्रणवप्रथमाक्षराकारवाच्यम्, ब्रह्मस्वरूपं संसारेऽस्मिंश्च
ब्रह्मप्रतिनिधिम्, आत्मानं तथाभिधं देवम्, उपासे ध्यायामीति
वाक्यार्थः । अथाऽपरात्मयोगगायत्रीस्वरूपमाह—

कोटिपूर्णिमाचन्द्रप्रकाशं सर्वस्वरूपम् ।

सर्वसंस्थितमात्मस्वरूपं सोपाधिकम् ॥

सर्वकल्याणगुणोज्ज्वलम् ।

ओं वं बीजस्वरूपमुपासे ॥

कोटिपूर्णिमेति । कोटिपूर्णिमाचन्द्रशब्दश्च भगवत्सङ्कल्पसूत्रपरः,
तत्र प्रकाशं विराजमानमित्यर्थः । तदुक्तम्—

“ स्यात्कोटिपूर्णिमाचन्द्रस्सङ्कल्पो ब्रह्मणो मतः ।

तस्य षोडशकलत्वात्संसारश्च कला मताः ॥

आत्मा षोडशकलश्च स्यादिति श्रुतयो विदुः ।

तमप्यव्यक्तरूपञ्च योगिनस्समुपासते ॥

इति । अत एव सर्वस्वरूपं स्थूलसूक्ष्मप्रकृत्यभिमानि, सर्वसं-
स्थितं सनातनम्, सोपाधिकं देवमनुष्यादिरूपेणावस्थितम्,
सर्वकल्याणगुणोज्ज्वलं तत्तदुपासकभोग्यकल्याणगुणविशिष्टम्,
ओं-वं बीजस्वरूपं परब्रह्माक्षरप्रणवद्वितीयाक्षरयुक्ताकाराक्षरवा-
च्यम्, आत्मस्वरूपमुपासे ध्यायामीत्यर्थः । उकाराकारयोस्मन्धौ हि
वमिति रूपोत्पत्तिरिति विज्ञेयम् । अनेन संसारसहितात्मस्वरूप-

मुपास्यत्वेन कथितं भवति । अथात्र परमात्मपरब्रह्मयोगगायत्री-
स्वरूपमाह—

शुद्धतेजस्वरूपं महाशक्तियुतम् ।

अमृतस्वरूपन्तद्ब्रह्मरूपम् ॥

तत्सदो—ओं—ह्रीं बीजरूपमुपासे ।

शुद्धतेजस्वरूपमिति । शुद्धतेजश्च —

“ अस्पृश्यमतिगंभीरं निरालंबं निरामयम् ।

व्याप्तं सर्वत्र सर्वेषां जीवभूतं सनातनम् ॥

विज्ञानमात्रवेद्यं यद्विज्ञानस्यापि साधनम् ।

शुद्धतेजस्तदित्याहुः श्रुतयश्च परात्परम् ॥ इति ”

लक्षणलाक्षितं भवति । तथा च ब्रह्मस्वरूपमेतादृशतेजोविशिष्टं
भवतीति यावत् । एवं हि किलात्र ज्ञायते पदानामन्वयक्रमः—
तत् शुद्धतेजस्वरूपं सत् महाशक्तियुतं ओं अमृतस्वरूपं तत्—
ओं—ह्रीं—बीजरूपं उपासे इति । अत्रेदमवधेयम्—ब्रह्मणो हि
निर्देशस्त्रिभिश्शब्दैर्भवति , तत्-सत्-ओं-इति तदुक्तं गीतायाम्—

“ ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधस्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ ”

इति । अतस्तदिति निर्दिष्टे सति ब्रह्मणि तस्य स्वरूपं शुद्धते-
जोमयमिति, सदिति निर्दिष्टे तस्मिन्तस्य स्वरूपं महाशक्तिवि-
शिष्टमिति, ओमिति निर्दिष्टे तस्मिन्तस्य स्वरूपममृतमिति च
विज्ञायते । ब्रह्मणो हि शुद्धदशायान्तादिति, जगत्कारणत्वदशायां
सदिति, उपास्यत्वदशायामोमिति च श्रुतिभिर्विज्ञायते । तस्य
तुरीयदशायामपि ओमित्यनेनैव व्यवहारः । ब्रह्मणस्तुरीयदशा
हि स्वस्वरूपेणावस्थितिरेव । एवं हि किल श्रूयते—

“ ओमित्येतदक्षरमिदं सर्वं तस्योपाख्यानं ॥

भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।

यच्चान्यत्तिकालातीतन्तदप्योङ्कार एव ॥ ”

इति । शुद्धदशा च भूतकालीना, जगत्कारणदशा च वर्तमा-
नकालीना, अमृतदशा च भविष्यत्कालीना, तुरीया च सा
सर्वकालीना सर्वस्वरूपा सर्वातीता च भवतीति श्रुतिरहस्यार्थ
इति । तथा च तत् तच्छब्दवाच्यम्, शुद्धतेजस्वरूपम्, अत
एव सच्छब्दवाच्यम्, महाशक्तियुतं महाशक्त्या पूर्वोक्तशुद्धतेज-
स्वरूपानुरूपया जगत्कारणभूतया परब्रह्मानन्यया च शक्त्या
युतं विशिष्टम्, ओं-ओं-शब्दवाच्यम्, अमृतस्वरूपं नानाभाव-
रहितम्, तदुक्तम्—

“ भावाभावस्वरूपाभ्यां भिन्नं पूर्णं सनातनम् ।

यच्चास्ति समभावेन तदाहुरमृतं बुधाः ॥ ”

इति नारदवचनम् । तत्, ओं तत्सदिति व्यवह्रीयमाणम् , ओं-ह्रीं-बीजरूपं ओमिति तुरीयाक्षरः ह्रीं तादृशशक्यक्षरः तद्रूपञ्च यद्वीजं तेन निरूपितम्, ब्रह्मस्वरूपं एवंभूतलक्षणलक्षित-ब्रह्मस्वरूपम्, उपासे ध्यायामीति वाक्यार्थः । अथ परात्मश-क्तियोगगायत्रीस्वरूपमाह —

“ शरच्चन्द्रकान्तिं सर्वविद्याधिष्ठात्रीम् ।

बालां त्रिपुरसुन्दरीं षट्कोणमण्डलाम् ॥

ओं-ऐं-बीजस्वरूपां शरणमहं प्रपद्ये ।

शरच्चन्द्रकान्तिमिति । शरच्चन्द्रश्च शुद्धमानसं तस्य कान्तिरिव कान्तिर्यस्या इति व्युत्पत्त्या यथा च शुद्धं मनोनिर्गुणध्यानसम-भिवृद्धात्मस्वरूपाधिवासमहिम्ना राजते, तथेयमप्यात्मयोगेनेति भावः । सर्वाविद्याधिष्ठात्रीं सर्वासां सकलानाञ्च विद्यानामाधिदे-वतास्वरूपाम्, षट्कोणमण्डलां कोणशब्दश्चात्र सन्धिवचनः , तथा च षट्सन्धिमण्डलमेकरूपं स्थानं यस्या इति व्युत्पत्त्या तथाविधं स्थानमधितिष्ठन्तीमित्यर्थः । तानि च सन्धिस्थानानि—

“ ह्रीं श्रीं क्लीं ततश्चैं क्रीं सौरेवं स्थानानि षट् तथा ।
 षडाधाराश्चेति केचिद्वदन्ति जनकादयः ॥
 देहेऽस्मिन्सन्ति तान्येव सर्वाजानि पृथक्पृथक् ।
 इति केचिद्वदन्तीह तानि सर्वाणि केचन ॥
 वदन्ति दहराकाशे चैवेति ध्यानयोगिनः ।
 सुषुम्ना कुसुमे ब्रह्मरन्ध्रे सन्तीति केचन ॥
 षडेतानि त्रिषु स्थानेष्वेव सन्तीति निर्णयः ।
 अर्थानां द्वादशानां षड्योगात्स्थानानि सन्ति हि ॥
 एते स्युर्द्वादशार्थाश्च तान्निबोध द्विजोत्तमाः ।
 स्याद्विन्दुराद्यं कथितं विसर्गश्चान्तिमस्मृतः ॥
 ऐं बीजश्च द्वितीयं स्यात्तृतीयः क उदाहृतः ।
 तुरीयश्च लकारस्यात्सकारः पञ्चमो मतः ॥
 रेफ्षष्ठश्च कथितः शकारस्सप्तमो मतः ।
 हकारश्चाष्टमोऽस्यत्र त्वीकारो नवमस्मृतः ॥
 औकारो दशमः प्राक्तः लीनश्चैकादशो मतः ।
 अकारो लीनसंज्ञस्याद्वयोर्लीनस्सदृश्यते ॥
 सौश्चैचास्यद्वयं चैतल्लयस्थानमिति श्रुतम् ।
 अस्मिश्च प्रथमोऽकारो द्वितीयोऽन्यत्र भासते ॥

एवं षड्विस्सन्धिजैश्च स्थानैस्तन्मण्डलं भवेत् ।

मण्डलं प्रणवाकारं त्रिकूटः प्रणवो मतः ॥

त्रिकूटश्च त्रिकोणं स्यात्कोणं स्याद्वर्णसंख्यया ।

अनन्तानि च कोणानि सर्वेषां मण्डलं परम् ॥”

इत्यादिनारदवचनैस्स्पष्टमुक्तानि भवन्ति । तथा च सर्वसन्धिस्थानानिष्वक्षरेषु सर्वकारणभूतायाश्च ज्ञानशक्तेरेव निवासः श्रुतिसिद्धो भवति । स च ज्ञानशक्तिरकारवाच्यात्मनिष्ठैव । अत एवाकारस्य एकारस्य च सन्धौ हि ऐं इति रूपं बिन्द्वन्तं परिनिष्पन्नं भवति । तस्माक्षट्कोणमण्डलमित्यस्य सर्वाक्षरगर्भप्रणवाक्षरनिवासिनीमित्यर्थः फलितो भवति । अत एव त्रिपुरसुन्दरीं पुराणि भवन्त्यकारोकारमकाराः त्रीणि पुराणि यस्येति त्रिपुरं परं ब्रह्म तस्य सुन्दरीं दिव्यशक्तिम्, यद्वा त्रिपुरः प्रणवो भवति तत्र सुन्दरीं संराज्ञीम्, ओं ऐं बीजरूपाम्, प्रणवप्रथमाक्षराकारबीजोद्भिन्नस्वरूपाम्, बालां प्रथमवयसि स्थितां तथाभिधामात्मनो ज्ञानशक्तिम्, अहं दासाद्याश्रमः, शरणं रक्षकत्वबुद्ध्या, प्रपद्ये प्रपन्नोऽस्मीति वाक्यार्थः । अथात्र अपरात्मशक्तियोगगायत्री-स्वरूपमिह—

रम्यकान्ति सर्वमन्मथमन्मथाम् ।

सर्ववश्यकारिणीञ्चन्द्रमण्डलवासिनीम् ॥

देवीं शक्तिममृतस्वरूपाङ्गामकलाम् ।

ओं क्लीम् बीजस्वरूपां शरणमहं प्रपद्ये ॥

रम्यकान्तिमिति । तत्तत्सिद्धिकामोपासकध्यानभोग्यस्वभावशोभा-
मित्यर्थः । एवं तस्याः मानसभोग्यसौन्दर्यमुक्त्वा चाक्षुषं सौन्दर्य-
माह सर्वमन्मथमन्मथामिति—सर्वजगन्मोहिनीमित्यर्थः , एवं
ध्यायतां प्राप्यविशेषफलमाह—सर्ववश्यकारिणीमिति । स्वोपास-
केभ्यः प्रधानतः देवमनुष्यादिवश्यसिद्धिप्रदामित्यर्थः, तदधिष्ठा-
नमाह चन्द्रमण्डलवासिनीमिति । अस्याश्चन्द्रमण्डलाधिवासेना-
श्रितसर्वतापापहत्वं सूचितं भवति , अत एवाह अमृतस्वरू-
पामिति—उपासकानां सर्वभोगसाधनं नित्यचिरञ्जीवित्वकरण-
क्षमं अमृतं स्वरूपे यस्या इति व्युत्पत्त्या सर्वरक्षकामित्यर्थः,
नित्ययौवनामिति वा, अत एव कामकलां सर्वाभीष्टप्रदाम्, यद्वा
कामकलां का-आत्मनः क्रियाशक्तिः मः तस्यैवेच्छाशक्तिः ते
कलयतीति कामकलामित्यर्थः, ओ—क्लीं बीजस्वरूपामिति ,
प्रणवार्थपरब्रह्मसङ्कल्पजक्लीं बीजोद्भिन्नस्वरूपाम् , शक्ति-तथा-

भिधाम्, देवीमंबिकां शरणमहं प्रपद्ये । इत्यादिपूर्ववदनुसन्धेयम् ।
 क्लीमित्यनेन ह्यात्मनः क्रियाशक्तिरिच्छाशक्तिश्च नानाविधा बोधिता
 भवति । तदुक्तम्—

“ आत्मनो हि क्रियाशक्तिः ककारेणाभिधीयते ।
 इच्छाशक्तिर्लकारेण कथ्यते तस्य नित्यशः ॥
 ईकारेण तयोर्ब्रह्मशक्तिस्स्यात्समुदीरिता ।
 मकारो ब्रह्मभावार्थस्सर्वेषां शेखरो मतः ॥ ”

इति नारदवचनैः । तथा भगवतापि “ कामश्चात्मा ” इत्या-
 द्यग्रे वक्ष्यते । अथात्र परमात्मपरब्रह्मशक्तियोगगायत्रीमाह—

अमृतकान्तिममृतस्वरूपाम् ।

ब्रह्मशक्तिम्

अमृतोऽहमजरोऽहम्

ओम्—सौः—बीजस्वरूपां शरणमहं प्रपद्ये ॥

अमृतकान्तिमिति—नित्याखण्डज्योतिष्मतीमित्यर्थः, अमृतस्व-
 रूपामिति । नित्यानिरवधिकानन्दस्वभावामित्यर्थः, ओं-सौः-
 बीजस्वरूपां परब्रह्मस्वरूपानुरूपामृतबीजोद्भिन्नस्वभावाम्, तथा

भूतां ब्रह्मशक्तिं सनातनीं शक्तिम्, अजरोऽहममृतोऽहमहं अन-
वद्योऽहं नित्योऽहमात्मस्वरूपानन्योऽहम्, शरणं प्रपद्ये इति पूर्व-
वद्वाक्यार्थः । एवं वामदेव्यं सिद्धान्तनिरूप्य वासिष्ठ सिद्धान्त-
माह—

अविज्ञाय जना लोके चेमा विद्याश्शुभप्रदाः ।

ये वा सन्तसहृदयाश्चान्तकाले ह्युपस्थिते ॥२५॥

जिज्ञासवश्शुद्धधर्मं परप्राप्तेश्च साधनम् ।

तेभ्यः प्रयाणकाले तु मया प्रोक्तामिमां शृणु ॥२६॥

विद्यां मोक्षप्रदां दिव्यां योगगर्भां सनातनीम् ।

यां वै वसिष्ठो भगवानुपास्तेऽत्र समाहितः ॥२७॥”

अविज्ञायेति । हे भरद्वाज ये वै मनुजाः यावज्जीवं शुद्धधर्मं
मण्डलार्यमहाविद्याश्चाजानन्तः, सन्निहिते च मरणसमये तद्वि-
द्याऽलाभेन सन्तसहृदयाः, परप्राप्तेस्साधनं शुद्धधर्मं जिज्ञासवश्च
तेभ्यः प्रयाणकाले ज्ञातव्यां मयोक्तां शुद्धधर्ममण्डलविद्यां योग-
ब्रह्मविद्यां ते समुपदिशामि । यां वै वसिष्ठः संप्राप्य तदनुष्ठान-
परो भवतीति चात्र तात्पर्यार्थः । अतोऽस्याः ध्यानमाह—

“भरद्वाज महाभाग ध्यानमस्यावदाम्यहम् ।
 शुद्धं सर्वार्थदं ब्राह्ममनसा कार्यमुत्तमम् ॥२८॥
 हृत्पुण्डरीकनिलयं महद्यत्तमसः परम् ।
 सर्वातीतं सर्वरूपं तेजस्तद्धीमहीश्वरम् ॥२९॥
 एवं ध्यात्वा परं ब्रह्म सर्वकारणकारणम् ।
 ब्रह्मीमिमां योगविद्यां मनसा संस्मरेद्बुधः ॥३०॥

भरद्वाजेति । हृत्पुण्डरीकनिलयमिति—भगवदुक्तप्राणायामगी-
 तार्थमनुसन्दधानः एवं लक्षणलक्षितं ध्यायेदिति तात्पर्यार्थः ।
 अत्र ब्रह्मयोगगायत्रीस्वरूपमाह—

ओं—श्रीं—जगत्कारणमुपासे ओम्—श्रीम् ॥

ओमिति—ओं परंब्रह्म, श्रीं स्वानुरूपदिव्यविभूतिम्, जग-
 त्कारणं विविधविचित्रचेतनाचेतनस्वरूपसर्वजगत्कारणम्, तथा
 ओं परब्रह्मप्रतिमाभूतमक्षरम्, श्रीं ब्रह्माविभूतिमदक्षरञ्च, उपासे
 ध्यायामीति वाक्यार्थः । देहत्यागकाले ध्येयवस्तुस्वरूपम्, तद्वा-
 च्याक्षरस्वरूपञ्च भगवद्गीतायाम्—

“ ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥”

इत्युक्तं भवति । अत्रायं क्रमः—सन्निहितदेहत्यागः परमपदप्रे-
प्सुश्च योऽधिकारी , ओमित्येकाक्षरं संमष्टिस्वरूपप्रणवम् ,
व्याहरन् तद्व्यष्टिस्वरूपार्थानुसन्धानपूर्वकसमष्टिस्वरूपार्थमनु-
सन्धानः, ब्रह्म परं ब्रह्म, मां ब्रह्मशक्तिञ्च अनुस्मरन् यथायोगं
ध्यायन्, देहं अभ्युपगतप्रारब्धकर्मफलभोगसाधनं शरीरम् ।
त्यजन् प्रयाति परित्यजन्निर्गच्छति ; स पुमान्, परमाङ्गतिं पर-
ब्रह्मसामीप्यम्, याति ब्रजतीति । ओमित्यनेनैव ब्रह्मणस्तच्छक्ते-
श्चानुस्मरणसंभवेऽपि, मामिति ब्रह्मणः ध्येयान्तरनिर्देशेन ब्रह्म-
शक्तिवाचकाक्षरोऽपि प्रणववदनुसन्धेय इत्यभ्युपगम्यते । न च
तादृशाक्षरनिर्देशश्चोमितिवत्कथनोक्त इति वाच्यम्, ब्रह्मशक्त्य-
क्षराणामनेकत्वात् यस्य कस्य वाप्यक्षरस्य शक्तिवाचकस्यानुसन्धा-
नेनैवेष्टसिद्धेश्च विशिष्य स च नोक्त इति भगवदाशयः । यत्तु
मामिति श्रीकृष्णमूर्तेस्तत्परमूर्तेर्वानुस्मरणमिति, तदपि न वरं
भवति, अखण्डवृत्तेरोङ्कारस्योच्चारणे खण्डितानां ब्रह्मस्वरूपाणां
बोधस्यानुपयुक्तत्वात् । यदपि मामित्यनेनात्मस्वरूपस्यानुस्मरण-
मिति, तदपि प्रकृते न संगच्छेत ; आत्मनः परस्य परमात्मनस्ता-
दृशप्रणवोच्चारणेन ध्येयत्वकथनस्यैव सामञ्जस्यात् । श्लोकेऽस्मि-

नक्षरशब्दश्च बीजाक्षरपरः । तथा च ब्रह्मशक्तेर्बीजाक्षरस्वरूपाणि
 च अनन्तानि भवन्ति । तत्र यच्च किञ्चित्तदनुसन्धेयमिति वसिष्ठमेते
 श्रीम्—इति तत्स्वरूपमभिवाणितं भवति । एवं सध्यानक्रमं योग-
 ब्रह्मविद्यास्वरूपमभिधाय तदुपसंहरति भगवान्—

एवं सध्यानक्रमाश्च गायत्र्यस्समुदाहृताः ।

भक्त्या तास्सेवमानाश्च प्रयान्ति परमं सुखम् ॥३१

इति योगदीपिकायां विद्याध्यायो द्वितीयः



एवमिति । एवमुक्ताः योगब्रह्मविद्याः, भक्त्या प्रशस्तभक्ति
 रूपोपासनया, सेवमाना ह्युपासमानाः यथाधिकारं परमं सुखं परमां
 विभूतिं ब्रह्मणो यत्सृष्टिस्थित्यादिकर्तृत्वम्, तच्च भजन्तीत्यर्थः ।

इति श्री हंसयोगिविरचिते योगदीपिकाभाष्ये

द्वितीयोऽध्यायः ॥



अथ तृतीयोऽध्यायः ॥

देव देव जगन्नाथ पुराणपुरुषोत्तम ।

यथार्था विदिता देव गायत्र्यः शुद्धसंमताः ॥३२॥

किं प्रभावानि बीजानि युज्यन्ते तानि किं पुनः ।

विना स्यात्तैश्च को दोषः योगविद्याविनाशकः ॥३३॥

के च देवा बीजवाच्यास्तेषां लोकाश्च कीदृशाः ।

तेषु जीवस्य संश्वारो मिश्रसत्त्वेन कीदृशः ॥३४॥

योगबीजोपासकानां किन्नाम परमं फलम् ।

का वा हि सिद्धयस्तेषां सर्वमाचक्ष्व सुन्दरा ॥३५॥

अथ तृतीयोऽध्यायः ।

एवमुक्तो भरद्वाजः बीजोपासकानां फलं जिज्ञासुः बीजप्रभावा-
दिकं पृच्छति—देवदेवेति । मिश्रसत्त्वेनेति, अत्रायं भावः—

जीवो हि अशुद्धसत्त्वेन स्वप्रधानलोके सञ्चरति, शुद्धसत्त्वेन तु
स्वात्मलोके, मिश्रसत्त्वेन हि तत्तन्मण्डलेष्विति । अथभग-
वानुवाच—

तासां विवक्षा चास्त्येव मम संयमिनां वर ।

श्रुणु वक्ष्ये भरद्वाज शुश्रूषा यत्र ते भवेत् ॥३६॥

आत्मबोधक्षमं दिव्यं तथा शक्तिविवर्धकम् ।

बीजप्रभावविज्ञानं दाससेव्यं स्वरूपयुक् ॥ ३७॥

यच्च तद्धि प्रवक्ष्यामि यथारूपं यथाक्रमम् ।

अकारवाच्यः पुरुषो देहबद्धः सनातनः ॥ ३८

उक्तो जीव इति प्राज्ञा वदन्ति श्रुतिपारगाः ।

सति तस्य मकारेण योगेऽकारस्य दासगः ॥३९॥

अं बीजवाच्यं पुरुषमात्मगीताभिर्वर्णितम् ।

विज्ञाय परया भक्त्या श्लाघ्येन दासकर्मणा ॥४०॥

युञ्जन्नेवं सदात्मानं शुद्धयोगेन शुद्धधीः ।

कञ्चित्कालं यापयित्वा पुनरारोहणं चरेत् ॥४१॥

तासामिति । तासां बीजप्रभावादिविद्यानामित्यर्थः । दासाद्याश्रमाणां
 यथावस्थं बीजप्रभावविज्ञानं विजातीयं वर्तत इत्याह—बीजप्र-
 भावविज्ञानमिति । अं बीजस्वरूपं तदर्थश्चाह—अकारवाच्य-
 इति । अकारबीजोपासनाफलमाह—युञ्जन्नेवमिति । शुद्धयोगेन
 शुद्धधर्ममण्डलसङ्कल्पितविद्यायोगेनेत्यर्थः । आद्योङ्कारबीजस्वरू-
 पमाह—

प्रथमोङ्कारवर्णस्य व्यष्टिदृष्ट्या हि तस्य च ।

तत्त्वत्रयं परिज्ञाय प्रथमन्तत्त्वमाश्रयेत् ॥ ४२ ॥

तद्रूपं प्रकृते स्तत्त्वं गुणत्रयतरङ्गितम् ।

बन्धरूपञ्च तच्छित्त्वा समस्सर्वेषु नित्यशः ॥ ४३ ॥

मातृकादिमहायोगात्तीर्थस्थानं समश्नुते ।

तमाहुर्मातृकायोगं स्वरो येन हि सिध्यति ॥ ४४ ॥

प्रथमोङ्कारवर्णस्येति । तत्त्वत्रयमिति आत्मा प्रकृतिः परब्रह्म चेति
 तत्त्वत्रयमुच्यते । आत्मस्वरूपं हि प्रकृतेस्तत्त्वमित्याह तद्रूपमिति ।
 तद्रूपं आत्मशरीरमित्यर्थः । तच्च प्रकृतेः तत्त्वं उकारवाच्यं सत्त्वा-
 दिगुणानामधिकरणमिति भावः । तच्छित्त्वेति, सर्वमूलसनातनवस्तु-

याथात्म्यनिश्चयेनेति विज्ञेयम् । अथ तादृश गौण बन्धनिवर्तकं ह्रीं
बीजं व्याख्याति—

ह्रीं बीजन्तद्वन्धनुत्स्यात्तत्त्वस्य प्रथमस्य हि ।

शक्तिप्रणव इत्येव ह्रीं कारः परिकथ्यते ॥ ४५ ॥

हकारः पुनरात्मा स्याज्जीवभूतः सनातनः ।

संसारस्तस्य रेफेण कथ्यते मुनिपुङ्गव ॥ ४६ ॥

ईकारश्च तयोर्योगं गौणं वक्ति च सर्वदा ।

मकारः शुद्धसंस्कारमात्मनो हि करोति च ॥ ४७ ॥

महर्लोकगता ये च शुद्धसंस्कारसंस्कृताः

ते गत्वा चात्मनः स्थानं ज्ञानशक्तियुतं परम् ॥ ४८ ॥

तदतीतस्य लोकस्य चिकीर्षन्ति च कर्म वै ।

महर्लोकध्यानिनां हि ह्रींबीजं साधनं परम् ॥ ४९ ॥

ह्रींबीजन्तादिति । ह्रींबीजोपासकानां प्राप्यमाह—महर्लोकगता
इति । अत्रेदं रहस्यमवधेयम्—तैत्तिरीयोपनिषदि “ अस्माह्लोका-

त्प्रेत्येत्यारभ्य तदप्येषलोकोभवति” इत्यन्तं प्रतिपादितेषु गम-
नेषु महर्लोकगमनञ्च मनोमयलोकगमनमेव । अस्माकं राद्धान्ते
तु शुद्धमनोलोकगमनमेवेति विज्ञेयम्, यथावा देहकोशेषु गमन
तथा लोकेष्वपीति विज्ञेयमितीति । अन्त्योङ्कारस्वरूपमाह—

अन्त्योङ्कारमहाबीजं समाहारपरं भवेत् ।

समष्टिः स्यात्समाहारः सर्वेषां कालदेहतः ॥ ५० ॥

समाहारपरो धीमान्सर्वेषामैक्यनिश्चयात् ।

सर्वं ब्रह्मेत्यसौ वेत्ति चोमिति स्वस्वरूपतः ॥ ५१ ॥

अन्त्योङ्कारमहाबीजमिति । सर्वेषामुपसंहारो ब्रह्माणि, सर्वेषाम-
न्ये चोच्चार्यमाणप्रणवबीजेनैव भवेदित्याशयः । अर्थबीजस्व-
रूपमाह—

ऐंबीजस्य स्वरूपं हि भरद्वाज निरूप्यते ।

अकारो जीवसंज्ञस्स्यादिकारो जीवभूतिकः ॥ ५२ ॥

अकारेकारयोः सन्धौ तदेकारो हि जायते ।

शुद्धात्मवाचकोऽकारस्तदेकारेण योगतः ॥ ५३ ॥

ऐमिति श्रूयते बीजं ज्ञानशक्त्यर्थबोधकम् ।

आत्मनो ज्ञानशक्तिश्च विवृद्धा येन योगतः॥५४॥

ऐं बीजस्येति । एवर्णश्चायं भवति संहितायामकारेकारयोः । तत्र प्रथमश्चाकारः जीवसंज्ञकमात्मानं बद्धमावेदयति, द्वितीयश्च तदिकारो जीवस्य तस्य विभूतिमावेदयति । समुदायेन सविभूतिको जीवो ह्यभिधीयते । ततश्शुद्धात्मवाचकस्य अकारस्य तदेकारेण सन्धौ ऐ इति स्वरूपोत्पत्तिः, स हि समाहारार्थकमकारयोगेन तु ऐं इति श्रूयते । तदिदमेव मुत्पन्नम्, दिव्यज्ञानविभूतियुक्तं आत्मानं परमात्मानं वा व्यापारयति । अथ संसारबीजस्य वं इत्यस्य स्वरूपमाह—

संसारवाचकोकारस्तदकारस्य योगतः ।

व इति स्वस्वरूपेण वक्ति सोपाधिकं प्रभुम्॥५५॥

संसार इति । उकारश्च प्रणवद्वितीयाक्षरः, प्रणवप्रथमाक्षरेणात्मवाचकेन चाकारेण युक्तः, व इति रूपान्तरं संप्राप्तः, ब्रह्मबीजेन सर्वोपसंहारार्थकेन मकारेण च युक्तः, सोपाधिकं देवं भगवन्तं व्यापारयति । अथ क्लीं बीजस्य स्वरूपमाह—

इमां कामकलां वक्ष्ये क्लीं बीजां सर्वकारिणीम् ।
 कामश्चात्मा भवेद्विप्र कला तस्य द्विधा माता ॥५६॥
 प्रथमा तु कला प्रोक्ता क्रियाचेच्छा तथाऽपरा ।
 देवीं कलाद्वयोपेतां चिन्तये च्छक्तिमात्मनः ॥५७॥

इमामिति । क्लीमित्यस्याक्षरार्थस्त्वभिवाणित एव पूर्वम् । तादृशाक्ष-
 रार्थोपेतां कामकलां आत्मनः क्रियाशक्तिमिच्छाशक्तिश्च देवीमि-
 त्यर्थः । ततः सौः इति बीजस्वरूपमाह—

विशुद्धात्मा सकारेण चोच्यते मुनिसत्तम ।
 ओकारेणाभिहितास्याद्विभूतिर्ब्रह्मणः परा ॥५८॥
 कथितं स्यात्पवित्रश्च ब्रह्मणो ह्यमृतं परम् ।
 ततो ब्रह्मस्वानुरूपममृतन्तेन बुध्यते ॥ ५९ ॥

विशुद्धात्मेति । आत्मनो ब्रह्मयोगेन यदमृतं वासुदेवस्तत्सर्वमहमिति -
 भावनाभिवाधितम् तत्सौरिति बीजेन कथ्यते इति भावः । तथा
 च सौरिति बीजममृतस्वरूपं ब्रह्म व्यापारयति इति हि निश्चयः ।
 अथ श्रीं बीजस्वरूपमाह—

शकारेण विशुद्धश्च कथ्यतेऽयं सनातनः ।

रेफेण प्रकृतिः प्रोक्ता हीकारेण ततस्त्विदम् ॥६०॥

परब्रह्म योगरूपं तस्य शक्तिर्महीयसी ।

मकारेण प्रोच्यतेऽतः ब्रह्मशक्तिः परावरा ॥६१॥

श्रीं बीजेन बोधितास्यादिति बीजविदां मतम् ।

अनन्या सा महाशक्तिर्ब्रह्मणः परमात्मनः ॥६२॥

शकारेणेति । ब्रह्मणो या वा ज्ञानेच्छाक्रियाशक्तयः, तास्सर्वा
अपि श्रीं बीजेन प्रतिपादिता भवन्ति । एवं सर्वेषां बीजानां स्वरू-
पमभिधाय, सर्वासु गायत्रीषु बीजाक्षरयोगकार्यमाह—

गायत्रीभिश्च युक्तानि बीजानि परमाणि च ।

तत्तत्तत्त्वैश्च संयुक्तं चालयन्त्यजमव्ययम् ॥६३॥

तत्तच्छक्तिभिराविष्टं स्वात्मानं ब्रह्मरूपिणम् ।

एवं सञ्चालितो ह्यात्मा भवेत्सर्वार्थसाधकः ॥६४॥

गायत्रीभिश्चेति । प्राणायामगीतोक्तयोगाभ्यासपराश्चाधिकारिणो
 दासादयः, शुद्धधर्ममण्डलनिर्वाहकभगवन्नरनारायणानुग्रहप्रसृतयो
 गदेव्यभिवृद्धशुद्धतपोरसप्रवाहसंस्कृतविस्फूर्जितबीजाक्षरसंयुक्तयो
 गगायत्र्यर्थानुपुरस्सरध्यानसन्धानजपादिभिश्च, तत्तच्छक्तियुतश्च
 देवमात्मानं शुद्धयोगेन युञ्जन्तः, तत्तत्संसारानुरूपस्वव्यवसायक-
 रणे समर्था भवन्तीत्यर्थः । अथ विना च तादृशानि बीजानि योग-
 स्य वैयर्थ्यमाह—

दूरस्थं पुरुषं लोके वाक्यं संबोधने श्रुतम् ।

करोत्यभिमुखं सम्यग्यथा बीजानि तानि च ॥६५॥

तथात्मानं जीवभूतं सर्वसंसारनायकम् ।

उद्धोधयति कार्येषु कार्यनिर्वाहकं परम् ॥ ६६ ॥

उपासनायां ध्याने च शुद्धयोगे महामुने ।

बीजानि यदिनेष्यन्ते सर्वन्तन्निष्फलं भवेत् ॥६७॥

नसत्याभिमुखे देवे स्वात्मरूपे सनातने ।

सर्वाश्च देवता यान्ति विमुखाः कर्ममण्डले ॥६८॥

दूरस्थमिति । यथावा संबोधने प्रयुज्यमानानि वाक्यानि दूरस्थं पुरुषं मभिमुखं कुर्वन्ति, तथा यज्ञादिषु ध्याने योगसेवायाञ्च साकं गायत्रीभिः प्रयुज्यमानानि योगबीजानि तत्तद्यवसायकरणे ह्यात्मानमभिमुखीकुर्वन्तीत्यर्थः । अथबीजवाच्यान्देवान्तर्ह्योकांश्च, तत्र जीवस्य संचारक्रमञ्च संग्रहेणाह—

सर्वे देवा मानुषाश्च पशुपक्षिमृगादयः ।

सर्वाश्च शक्तयो विप्र बीजबद्धा भवन्ति हि ॥६९॥

सञ्चरन्ति महीं सर्वा महात्मानो दिवं तथा ।

यथायोगबलं विप्र मिश्रसत्त्वेन भौतिकान् ॥७०॥

ये बीजयोगसंसिद्धाः स्वरोदयसमन्विताः ।

कोशसञ्चारिणस्ते स्युः कोशयोगं भजन्ति च ॥७१॥

शब्दधाराश्च पश्यन्ति लभन्ते सिद्धिमुत्तमाम् ।

सर्वविद्यासु विप्रेन्द्र कलासु प्राकृतासु च ॥७२॥

स्वेच्छापरिगृहीतेन देहेन प्रवरा मुने ।

सर्वलोकेषु योगीन्द्रा यथेच्छं सञ्चरन्ति हि ॥७३॥

RESEARCH INSTITUTE
MADRAS-4.

४५

सर्वे इति । जडाऽजडार्थस्वरूपेषु लोकेषु सर्वेषामपि पदार्थानां प्रत्येकं प्रकृतिपुरुषस्वरूपाभिर्मर्शकं दिव्यस्फोटशब्दश्च बीजमेकं भवति । तच्चैव शुद्धाचार्याः समीक्ष्य शङ्करूपे च तस्मिन् , योगकलां प्रपन्नन्ति । कलायोगेन हि सांभ्युदयं संप्रवृद्धं बीजं प्रकृतिपुरुषयोरनुरूपां शक्तिमादधाति । अत एव च परिपूर्ण-प्रकृतिपुरुषशक्तिमन्तश्च महान्तो देवानध्वरेषु आगमयितुं समर्था भवन्ति , तेषामेव हि सर्वे देवा मानुषाः पशुपक्षिमृगादयश्च स्वधीना भवन्ति , तथा लोकाश्च सर्वेऽपि तेषाम् । अत एव भगवान् नारायणांशो रामो राधवः, वृद्धं स्वदासभूतञ्च गृध्रं प्रति “ गच्छ लोकाननुत्तमान् ” इति समादिशत् । अत एवोक्तं— बीजबद्धा भवन्तीति । अत एवास्मिन्मण्डले प्रतिपुरुषमेकाक्षरबीजोपदेशो भवति । बीजविज्ञानप्रधानाभिरेव कलाभिरेरण्डाः , सर्वा महीं गच्छन्ति । तादृशीभिरेव कलाभिर्नाडी योगपरा सर्वशरीरेषु चान्तःप्रविश्य द्रष्टव्यं पश्यन्ति । अत एव कोशयोगिनः यथासुखं यथाकालञ्च स्वेष्टेषु कोशमण्डलेषु विश्रम्य विश्रम्य, तत्तत्कोशानुरूपं विराजमानं दैवं स्वात्मस्वरूपं परब्रह्मप्रतिष्ठितमनुभवन्ति । अत एव हि महात्मानः स्फोटशब्दोपबृंहितस्वस्वबीजाक्षरोपासनया स्वात्मस्वरूपं विज्ञाय, सर्वेषु जीवात्मसु स्वात्मशक्तिञ्च समवतार्य तत्तत्प्रकृतिमग्नान्विषयानखिलान्स्वात्मप्रकृतौ सङ्गमय्य देहान्तरगता

विषयान्प्रणिधानेन पश्यन्ति, वदन्ति च । बीजयोगसिद्धा एव शब्द-
धाराः सुविज्ञाय विष्णुपदे सञ्चरन्ति, निखिलास्वपि विद्यासु कलासु
च प्रवर्णा भवन्ति । एवं प्रवृद्धबीजयोगाश्च सिद्धाः कामशरीरेण
सर्वलोकेषु सञ्चरन्ति । एवं बीजवाच्यादीनि निरूप्य बीजोपास-
कानां सिद्धिं फलञ्च भगवानाह सनिगमनम्—

आत्मनां जगताञ्चैव व्यवसायश्च यादृशः ।

सोऽयं भवति शुद्धेषु स्वाधीनो लोकवल्लभः॥७४॥

भरद्वाज महाभाग बीजसिद्धा मदाश्रयाः ।

संप्राप्य दासभाग्यञ्च प्राप्नुवन्ति परं पदम् ॥ ७५ ॥

इति योगदीपिकायां बीजाध्यायो नाम तृतीयः ।

योगदीपिका च संपूर्णा ।

आत्मनामिति । शुद्धधर्ममण्डलप्रविष्टाश्चाधिकारिणः, बीजयो-
गसंसिद्धाः, यथायोगबलं आत्मीयं दैहिकञ्च व्यवसायं कुर्वाणाः,

